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The CHRISTIAN CENTURY

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Amsterdam on Capitalism
By Stanley High

Have We Gone Mad?
An Editorial

The D. P. Obstacle Race
An Editorial

C. S. Lewis: Champion of Reason
By Chad Walsh

Mixed Marriages and Church Loyalties
By Murray H. Leiffer

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In This Issue

STANLEY HIGH

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Calendar of Coming Events

Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.
Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).
Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.
Jan. 23. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Jan. 23. Ford Hall Forum, Boston; Abram Leon Sachar, speaker.
Jan. 24. United Church, Raleigh, N.C., Institute of Religion; Henry Steele Commager, speaker.
Jan. 24-27. Ohio Pastor's convention, Columbus.
Jan. 25. New York Institute for Religious and Social Studies; John L. Childs, Richard P. McKeon, Harry Slochower, speakers.
Jan. 25. Southern California Council of Protestant Churches Annual Meeting, Los Angeles.
Jan. 25-27. Indiana Council of Churches Pastors' Conference, Third Christian Church, Indianapolis.
Jan. 26-28. Ministers' Convocation, University of Southern California School of Religion, Los Angeles.
Jan. 27. National Conference on Church and State, Washington, D. C.
Jan. 30-Feb. 6. Youth Week.
Jan. 30. Chicago Sunday Evening Club; Bishop Richard C. Raines, speaker.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 31. Minnesota State Pastors' Conference, House of Hope Presbyterian Church, St. Paul.
Jan. 31. United Church, Raleigh, N. C., Institute of Religion; Harold E. Fey, speaker.
Jan. 31-Feb. 2. New York State Pastors' Convention, Syracuse.
Jan. 31-Feb. 4. 18th Annual Ministers' Week. Chicago Theological Seminary.
Feb. 1. New York Institute for Religious and Social Studies; Stanley R. Hopper, Norman Thomas, J. Paul Williams, speakers.
Feb. 1-4. National Lutheran Council Annual Meeting, New York City.
Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.
Feb. 4-6. Evangelical and Reformed Church National Youth Cabinet Annual Meeting, Cleveland.
Feb. 6-12. Boy Scout Week.
Feb. 6. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Feb. 6. Ford Hall Forum, Boston; Freda Utley, speaker.
Feb. 7. United Church, Raleigh, N. C., Institute of Religion; Estes Kefauver, speaker.
Feb. 8. New York Institute for Religious and Social Studies; Kenneth Burke, Harry J. Carman, Robert Ulich, speakers.
Feb. 13. Race Relations Sunday.
Feb. 14-15. Disciples Conference on Christian Unity, Seattle.
Feb. 17-18. Disciples Conference on Christian Unity, Portland, Ore.
Feb. 17-24. National Christian Teaching Missions, Riverside and Pasadena, Calif.
Feb. 18-19. Christian Emphasis Days, Bethany College, Lindsborg, Kan.; D. Elton Trueblood, speaker.
Feb. 20-21. Disciples Conference on Christian Unity, Berkeley, Calif.
Feb. 20-27. American Brotherhood Week.
Feb. 21-25. Rural Life School, Danebod Folk School, Tyler, Minn.
Feb. 22-24. Pacific School of Religion Earl Lectures, Berkeley, Calif.; Georgia Harkness, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

ANTI-AMERICAN papers in eastern Europe and the Orient may seize on Tuskegee Institute's annual report on lynchings to charge that this evil increased by 100 per cent in the United States last year. If so, they will be telling the truth. But the record does not look so black when it is said that there were only two lynchings in 1948, even though there was but one the year before. One of the two victims of a lynching mob last year was a white man. There is cause for gratification in the fact that, despite much violent talk about what would be done to put the Negro in his place after his return from war service, there has been no such outbreak of mob violence since the recent war as followed World War I. In 1918 there were 64 lynchings; in 1919, 83; in 1920, 61; and in 1922, 64. But in 1945 there was only 1; in 1946, 6; in 1947, 1; and in 1948, 2. Critics of the Tuskegee statistics insist that they define lynching in such narrow terms as not to give a true picture of the jeopardy in which colored citizens in the south still live. Even if this is so, the Tuskegee figures unquestionably show that an aroused public opinion in the south has produced a vast improvement since 1935. And it is worth noting that these figures which provide the strongest argument against the need for a federal anti-lynching law are gathered and published by a Negro school.

Two Lynchings Last Year

No Peace Yet in China And Palestine

THE CRISIS precipitated by the Israeli action in shooting down five British army planes may be resolved without irreparable damage being done. But as we go to press, the situation in the Near East is uglier than at any time since fighting started. Peace talks between the Egyptians and the Israelis are supposed to start immediately on the island of Rhodes, and the U.N. mediator, Dr. Ralph Bunche, has flown there to get them started. But both sides will put off coming to any hard-and-fast agreement as long as the whole Palestine situation may presently be blown wide open by the airplane incident. Meanwhile, Russia has seen the chance to hasten such an explosion, and is reported from Tel Aviv to have promised the Israelis help if Britain gets too tough about her slaughtered airmen. . . . On the other side of Asia, the Chinese Communists continue to turn down all peace approaches from the Nationalists. Their public explanation is that they are on the eve of a complete military victory which will give them sole control of the country, so why should they agree to anything less? Quite possibly that is also their private expectation. Peiping and Tientsin, cities in the north where the Nationalists have held out, seem about to fall. More importance, however, attaches to the fact that Chiang Kai-shek has almost dropped out of the picture. What moves are being made on the Nationalist side all seem to be coming from generals acting independently or politicians and city councils that are paying little attention to the fading generalissimo.

The East Has Lost Faith In the West

QUEEN JULIANA broadcast to the world on January 6 her hope that "within a few weeks an Indonesian federal government" would come into being, and her promise that free elections would be held in Indonesia "as soon as circumstances permit." The broadcast is reported to have been well received in Holland and to have had a marked effect in changing British opinion to favor the recent military measures taken by the Dutch in Java and Sumatra. A few American newspapers also hailed the queen's words. But the East is not to be wooed by words. The day after Juliana's broadcast, Gen. Carlos P. Romulo of the Philippines lashed the Dutch before the U.N. Security Council, and then poured out scorn on the way the Security Council, with Russia and the United States as the principal offenders, had fumbled the issue. India and Australia backed him up. "One is struck with dismay, almost with awe," said the Philippine delegate, "by the series of vacillations, contradictions and irrelevancies which marked those deliberations as among the most tragic in the history of the United Nations. The whole world has watched with unbelieving eyes the tan-

gled issues, the muddled attitudes, the labyrinthine self-justification that emerged in the course of the meetings in Paris." General Romulo was of course referring to the way in which the Soviet Union, by abstaining, blocked adoption of an American motion to direct the Dutch to cease fire and withdraw to their original positions, and the U.S.A., by abstaining, then about-faced and blocked adoption of a Russian motion of an identical nature. He was speaking for the billion of southeast Asia when he revealed his belief that the jockeying of the two major powers showed their first interest to be not in the freedom of Indonesia but in scoring against each other in their present cold war. And we fear that Asiatics who thus interpret recent otherwise inexplicable maneuvers in the Council are right.

Mr. Truman as President

AN ASTONISHING CHANGE has come over the face of American politics with Mr. Truman's triumph at the polls. A year ago, or six months ago, Congress would scarcely bother to listen to messages from the "accidental President." But this year, when he delivered his opening message to the new Congress, he was greeted with roars of applause equaling any ever bestowed on his predecessor. By winning the election Mr. Truman has become the acknowledged leader of the nation. His program of legislation is given serious attention, and Washington forecasts insist that most of it will be enacted. President Truman's program, as outlined in his message, is a much more integrated and inclusive plan for building a social service state than any the Roosevelt New Deal ever put together. The New Deal of the thirties was largely a series of extemporizations; Mr. Roosevelt acknowledged that when he spoke of himself as a quarterback who called his plays in the light of what happened to those which had gone before. If Mr. Truman gets as much as three-quarters of his program passed by Congress, the United States will have a full-fledged social welfare government. The President has evidently concluded that the majority of Americans now expect their government to see that they have adequately paid work, live in decent comfort, have their incomes insured against catastrophe, and are provided with educational, medical and old age requirements. This is not the concept of government that prevailed in this country before the Great Crash of 1929. There are many Americans who don't like to admit that it is the prevailing concept now. But Mr. Truman believes it is, and his administration intends to proceed on that assumption. We do not expect any future national election to upset that assumption.

General Marshall Steps Out

THE THREE and a half years between the end of the war and his resignation as secretary of state were probably the most disappointing of Gen. George C. Marshall's life. He has gone back to private life with a roaring chorus of his countrymen's praise to make happy his retirement. But the years in a diplomatic role, first in China and then as head of the state department, must have been unhappy ones for him. Yet if they did not add to his permanent fame, they at least contained the projection of the Marshall plan—the most constructive proposal to come from Western statesmanship since the war, a venture which still lifts a torch of hope amid the gloom of western Europe. We continue to believe that President Truman made a mistake in trying to transform a chief of the army staff into a chief of the nation's foreign policy. But General Marshall should be given credit for having been, during the later months of his service at the state department, one of the most determined opponents in Washington of further infiltration by generals and admirals into posts of civilian responsibility. Dean Acheson, the new secretary of state, is already under attack for his supposed "pro-Russian" leanings, which probably means only that in the past, when he was assistant and then undersecretary of state, he was not an enthusiastic supporter of the "get tough" policy. Now, however, it is possible that his natural desire to prove the charges of Russian sympathy unfounded may prod him, for a time at least, to an even stiffer policy toward the Soviet Union than that of General Marshall. It is generally taken for granted that Russia will constitute Secretary Acheson's great test. Actually, the question likely to make or break him as secretary of state is that of getting a successfully functioning democratic state going in west Germany. The Russians are mixed up in that problem, to be sure, but the major requirement will be wisdom in dealing with the French and with the Germans.

Expressing the True Spirit of Christian Fellowship

WHEN Whittaker Chambers, self-confessed former Communist agent, was before the grand jury he called himself a Quaker. Apparently, this did not sit well with some American Quakers. Their agitation has led the *Friend's Intelligencer* to this interpretation of the meaning of inclusion in the Society of Friends: "Our meetings are not meant to be tribunals; they aspire to a hearing before God. Unless our worship is inclusive, it will remain unacceptable to him. A religious congregation not including in its best spiritual aspirations those who have erred as well as those outside the registered fold is in danger of developing a holier-than-thou attitude. Before and during the last war, Friends abroad often spoke prayers for Hitler, whose thoughts and actions they thoroughly disapproved. Such prayers spoken by those who suffered from the dictator's rule approached something like a saintly heroism. We can only surmise that this attitude resulted from the belief that man's inward status is ultimately known only to God who will not withdraw from anyone. Who are we to act differently? Membership in our religious group will always own a dual character: on the human plane we are recognized by the company of like-minded members, but on a high level none of us must ever cease to ask forgiveness for the many errors and disloyalties which make all of us runaway prodigals, whether we are Friends, Episcopalians, Presbyterians or Jews. In the invisible Kingdom of God's family the first ones of our company may, already at this moment, be the last ones, and those who will be great before God will yet have

to be like little children, small, trusting and waiting to receive what they have not earned. Membership in the family of the best of men can be registered, abused, quoted or regarded as a social asset, whereas membership in God's family is of precarious tenure, impermanent and secret, but always healing and bearing the mark of broad and inclusive generosity." Here, surely, is an utterance impregnated with the spirit of the New Testament.

What Do Attacks on Socialized Medicine Really Prove?

NOW that President Truman has listed some form of extended public health service in the legislation he asks of the 81st Congress, the battle over socialized medicine will be fought with increased ferocity. We want to know more about the details of the President's proposals before we make up our mind about them. In the meantime, however, we cannot refrain from saying that two of the instances which are being used by opponents of public medicine to prove the shortcomings of such systems hardly seem conclusive. The first has to do with the reports from Great Britain of a stampede by the British public to obtain the free glasses, free false teeth, free artificial limbs that are available under the national health act which recently went into effect. Such a stampede, we are told, shows the readiness of the poorer part of the population to take advantage of tax-supported systems. The other "horrible example" now being waved aloft by the A.M.A. is that part of the Hoover report which deals with the scandalous duplication of hospital facilities by federal agencies and the extravagant costs of such government institutions. This is said to foreshadow what will happen to American medicine if it gets into the hands of the politicians. But does not the British experience rather show how large a part of the population has hitherto been deprived of adequate medical care, and is not the present "stampede" simply evidence that for the first time in their lives hundreds of thousands of Englishmen can now obtain medical aids which have hitherto been largely restricted to the middle and upper classes? And does not the medical section of the Hoover report simply tell the familiar story of rivalry between the armed services resulting in building more hospitals than are needed, and military wastefulness building them at inflated prices?

Another Instance of Bad Church Reporting

FROM time to time this paper has criticized the competence of the reporting of church news by American newspapers. We never say anything of that sort without drawing letters of indignation from working newspapermen. The newspapers, they usually insist, do better than might be expected of them when one considers how little intelligent cooperation they receive from clergy and church officials. Nevertheless, we believe that much reporting of church news remains unsatisfactory, not because the papers don't want to report church news properly, but because the reporters they assign simply don't know enough to do their work well. The newspaper hullabaloo over the wedding ceremony performed by a 4-year-old boy evangelist at Long Beach, California, offers another illustration of such incompetent reporting. In all the reports we have seen of that affair—and a considerable part of the press has given it extended space, with pictures—we have not found one that cleared up the essential legal question involved. The boy was spoken of as an ordained minister of the "Old Time Faith Church." Is there such a church? Does it have recognized standing in the U.S. census, in the eyes of the courts, in the purview of the state of California? If there is such a church, where is its headquarters? Who are its governing officers? What is its membership? How many congregations has it and where are they? In other words, was there any actual church involved, or was this just a cheap method of getting publicity for some religious racketeers who will now proceed to cash in on it? Those are the questions which, it seems to us, any competent reporter covering that California story would have

The Pronoun

[From the 1948 Armistice Day Address by Gen. Omar Bradley, U. S. Chief of Staff. Italic Version by Miriam Keeler, Washington, D. C.]

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents.

(With the monstrous weapons I already have, I am in danger of being trapped by my moral adolescence.)

Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God.

(My knowledge of science has already outstripped my capacity to control it. I am too much a man of science and too little a man of God.)

We have grasped the mystery of the atom and rejected the Sermon on the Mount.

(I have grasped the mystery of the atom and rejected the Sermon on the Mount.)

Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

(I am stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.)

The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants.

(I have achieved brilliant success without wisdom, power without conscience. I am a nuclear giant and an ethical infant.)

We know more about war than we know about peace, more about killing than we know about living.

(I know more about war than I know about peace, and I know more about killing than I know about living.)

From *The Progressive*, Madison, Wisconsin. Reprinted by permission.

answered, and those are the questions any competent editor would have insisted on having answered before he let the story run.

Baptists Ask for Better Sunday Evening Radio

APPARENTLY the desire for alternative fare on the Sunday evening programs of the radio chains, first voiced in these columns on December 22, has struck a responsive chord. It is a long time since one editorial paragraph has produced so many letters to the editor. And all of them, so far, have approved the suggestions made. Our entire correspondence section could easily have been filled with these letters. But since they did no more than present variations on the "Amen, brother, we're with you" theme, it seemed sufficient to print only two representative ones and let it go at that. Early this month, however, the radio committee of the Northern Baptist Convention carried the matter a step farther. Meeting in New York under the chairmanship of Dr. Stanley I. Stuber, this committee adopted a resolution which called on the major broadcasting chains to "give America a little peace and quiet in attractive packages on Sunday nights." Specifically, it called for "more attention on Sunday nights to good music, creative educational features, variety programs which will develop the basic institutions of American life, including religion." Whether any of the networks will pay attention to this plea from the Baptists remains to be seen, but the unexpected outpouring of mail which our paragraph brought into this office convinces us that far more radios are shut off on Sunday evening than even we had suspected. There is evidently a large audience indifferent to or positively repelled by the present Sunday evening network fare. No chain, however, shows much interest in attracting that audience. It could be done.

Reflections on the Passing Parade

HAVING INDUCED the 80th Congress to abandon historic American policy by adopting peacetime conscription, the army now announces that the draft will be suspended for February and March. Reason: voluntary enlistments have given the army all the men it wants. Was the purpose behind the drive for conscription, therefore, to establish the precedent, rather than to meet a supposed national emergency? . . . For more than two years we have been trying through the pages of The Christian Century to emphasize the dangerous nature of the Moslem Brotherhood in Egypt. Our latest effort in this direction was publication of the article by Robert Root, "Spearhead for Islam," on August 25, 1948. Few other papers have paid any attention to the brotherhood. But the Egyptian government recently outlawed it, and the brotherhood at once struck back by assassinating the premier, Nokrashy Pasha, on December 28. Pressure from Moslem Brotherhood extremists may force the Egyptian government to keep the war with Israel going. . . . The article, "Religion in the Independent School," in the December *Atlantic*, should interest all who are concerned for the teaching of religion in public schools. The methods described by Principal Springer would apply equally well in a public school system where normal schools trained teachers to instruct in subjects of this kind. . . . Note that the press attack on the Roman Catholic Church in Czechoslovakia has been followed by another on the Protestants. They are charged with having overly intimate ties with the Anglo-American world—the very charge that Dr. Hromadka was undoubtedly anticipating and trying to refute at Amsterdam.

Have We Gone Mad?

BRITAIN'S colonial office has announced the successful conclusion of experiments which will protect cattle from the tsetse fly. After several years of research, part of them amid perilous surroundings in Africa, British scientists working under the auspices of the colonial office and the Imperial Chemical Industries have produced a drug which, when injected into cattle, horses, camels and other animals, quickly cures them of trypanosomiasis if already contracted or sets up an immunity if the animal is still unaffected. Enough of this new drug will be produced this year to cure or immunize about 2,000,000 animals. Within a short period, an area of 4,500,000 square miles in Africa, hitherto devastated by the tsetse fly, will be reclaimed for animal husbandry. In this fashion Britain, and the world, will obtain a cattle-growing region four times the size of Argentina.

Whether the new drug—it has been named antrycide—will help to save human as well as animal life is not yet known. (Trypanosomiasis in animals and sleeping sickness in humans are essentially the same disease.) In any event, by this project of coordinated experimentation, financed by the British government and Britain's largest corporation working hand in hand, with British chemists, biologists, veterinarians and pharmacists pushing ahead in the face of enormous difficulties, a result has been achieved which promises not only to bring to central Africa a standard of living such as that continent's people have never dreamed of, but also to increase enormously the world's food supply at the moment when Malthusian prophets are predicting disaster.

I

On the very day the British government announced this achievement in behalf of man's welfare, a department of the United States government also made an announcement. Fostered by the federal government working in cooperation with American universities (and probably, though this is not yet known, with American industries), American scientists are off on another great quest. But this is a quest of a different character. This is an attempt by the American department of defense to use the brains and techniques of science to seize military possession of outer space, and there to locate man-made "satellite vehicles" from which destruction in unimaginable forms and to illimitable extent can be rained on the earth.

As might be expected, the public is allowed to know very little about this latest project of American science. Like the development of super-atomic bombs from the

"toy bomb" which laid waste Hiroshima and the development of various forms of biological weapons, only vague intimations are given as to what the U. S. government is planning. But that it *is* planning something of this sort Secretary Forrestal revealed in this passage tucked away in his annual report: "The earth satellite vehicle program, which is being carried out independently by each military service, was assigned to the committee on guided missiles for coordination. To provide an integrated program with resultant elimination of duplication, the committee recommended that current efforts in this field be limited to studies and component designs; well defined areas of such research have been allocated to each of the three military departments."

II

The press services, naturally intrigued by Mr. Forrestal's studied reticence, have been permitted to tell a little more. The Associated Press talks about a "satellite platform" of some sort to be shot up into the skies to a point where it would be beyond the gravitational pull of the earth, and estimates this would be about nine-tenths of the distance to the moon. German scientists are said to have been working on some such scheme during the war, and American scientists are quoted as holding that the only major difficulties in the way are to obtain a fuel capable of bearing the "satellite platform" aloft and to overcome the effects of friction on the way.

The United Press tells more. It talks about smaller satellites only about 500 miles up, which would be "ready to plunge to an earthly target at the push of a button in the radar control room of some buried headquarters." It also pictures a larger "space station" 22,000 miles above the earth which "would have a much more sinister possibility." The U.P. report quotes Dr. Harry Ross of the British Inter-Planetary Society, and therefore apparently more willing to spill a few secrets than American scientists. Dr. Ross says that these larger and higher space stations "could become the most destructive weapons ever conceived by man. It would be possible for the crews manning them to rig giant mirrors that would focus the sun's rays upon any target with such power that fires of a size the world never has seen could be started. The rays of the sun could be used to dry up lakes and rivers, to destroy an enemy's food and water supplies and start raging fires in homes across the land."

Both press services state that this project of the department of defense is still in the planning stage. But the U.P. reveals that 25 major contracts in the general field of guided missiles have already been let by the government, and that one of the agencies which are hard at work to bring this interplanetary armament to pass is Yale University. "Yale astronomers," says the U.P., "believe it would be possible to make the missiles come down at any desired place or any desired time."

Reports of this kind cannot be dismissed as a Buck Rogers fantasy. This is an official project of the United States government, for which the American people are putting up the money, to which the brains of American scientists are being recruited, and by which the American people expect to accomplish something. What? The Associated Press report gives the answer: "Some scientists believe that the nation which first creates an outer space platform for the guidance or launching of atomic warhead rockets will dominate the earth." That's what we are up to—*we are using our scientists and our unmatched productive capacity to find a new way to "dominate the earth"!*

American indignation waxes hot at what we believe to be Russian ambitions to dominate the earth. The preservation of the American way of life, our people are told, may require them to go to war with Russia before that awful possibility can come to pass. Yet here is the evidence, on the word of our principal news service reporting what it has been told by our scientists, that we are out to do the same thing and do it by means more terror-spreading than any heretofore contemplated by the mind of man.

We will, of course, expect the rest of mankind to understand that we have launched this scientific venture out of only the highest and purest motives. This is simply another measure of "defense." Any world domination that may follow from our being the first to fill the sky with such man-made satellites will be only in the interest of our own "security." To be sure, we have the atom bomb, and national leaders constantly assure our people that no other nation—meaning the Russians—can possibly catch up to us in the lethal potentialities of such bombs. But what if they should? Then we propose to take control of outer space, and from it to rain death and destruction on the earth!

III

Have we gone mad? Isn't there enough sanity left among us to put an end to projects of this kind? If the financially hard-pressed administration at Washington is not ready to stop the military departments from spending millions—ultimately billions—on such an attempt to produce another man-made horror, is there not in the American people themselves a sufficient sense of responsibility to the human future to say to Mr. Forrestal and his complacently cooperating scientists, "Hold, enough!"? Will not the souls of Americans sicken at the thought that the scientific attainments and the inventive genius of their nation may once more be used to threaten their fellow men with obliteration?

If any attempt is made to put an end to this sort of experimentation it will of course be argued that other nations are undoubtedly making the same sort of experiments, and that if the United States doesn't beat them to it they will presently be in a position to rain destruction from outer space on us. But is it true? The question is one of fact, and is not to be settled by what the scientists who did Hitler's bidding were attempting before the nazi debacle. To ascertain the facts, an impartial international investigation is required—the sort of investigation that the United Nations could make. And if that investigation should turn up evidence of similar experiments elsewhere, then the U.N., acting under the provisions of its Charter to protect mankind against threats to peace, has the means to bring them into the light and to insist that they be stopped.

The American people find little satisfaction in knowing that it was their nation which first manufactured and used atom bombs. They know that when their government de-

termined to drop an atom bomb on Hiroshima it opened a Pandora's box of human evil and fear it will never get closed. But this effort to hold over the heads of the rest of mankind the threat of being bombarded from interstellar space goes beyond the threat of the atom bomb in its promise of transforming this planet into a madhouse. It is the sort of thing that just must not happen. And if, when the American people understand what their government is trying to do to make it happen, they respond as we believe they will, government officers and military strategists and scientists will hear a demand to drop all such experiments which will show that there is still some sanity left among us.

As we consider this revelation in Secretary Forrestal's report we find ourselves asking when in all recorded history there has been an example of human pride and presumption to equal this. Man, who is exhausting the resources of the inhabited earth to destroy and exterminate his kind, now proposes to invade the peace and serenity of the heavens with new weapons to spread death and desolation. In so doing he overreaches himself. Once it was said, "The heavens declare the glory of God." But presuming man will discover that they can also declare his judgment and wrath.

End the D.P. Obstacle Race!

OUR LAWS compel a displaced person in Europe to run a cruel and morally revolting obstacle race before he can board ship for this country. Nothing but a depth of misery which is inconceivable to most Americans could drive candidates for entry into this country to run this race. What impression must it make on the unfortunate victims of war who submit themselves to its tortuous course? What does it cause the American officials, the long-suffering workers for the church and other voluntary agencies who are helping the displaced persons, and the people of Europe, to think of America? To ask this question is to glimpse one reason why American Christians ought to be doing everything in their power to revise the D.P. law.

Last week Willmar L. Thorkelson, our Geneva correspondent, described this obstacle race step by step (The Christian Century, January 12, p. 54). After visiting Germany and seeing at first hand the enormous labor which is required to prepare one person for emigration, Mr. Thorkelson concluded, "To this correspondent, the miracle is that *any* displaced persons have arrived in America under the Wiley act in the face of all the obstacles placed in their way." The fact that fewer than 3,000 have come in the first six months of the operation of the law adds to the suspicion that the purpose of its intricate provisions is to keep people out rather than to help them enter. At this rate, the act will expire at the end of two years with 12,000 admitted, instead of the 205,000 which it ostensibly authorizes. We are coming to the conclusion that that is precisely what the writers of this dishonest bill intended.

More than thirty operations, according to Mr. Thorkelson, are required before a displaced person can board ship for America. Reference to his report will show that some of these require days of work and long journeys by officials and members of voluntary agencies, to say nothing of the efforts demanded of the displaced person himself. If there is a slight irregularity or error in one of the dozens of tests, the number of steps is multiplied. If a file is misplaced, if there is one less picture than the number specified, if an official cannot make the journeys or do the mountainous paper work required, a whole new chain of delaying consequences is set in motion.

The entire complicated process is confusing, humiliating and brutal. The chief sufferer is a dismayed and bewildered person who has already spent three years in a bleak camp. But the people who are trying to help him, ranging all the way from the men and women of good will in America who have done all they have been asked to do to the churchmen and officials on the spot in Europe, are also penalized by the prescribed run-around. And the good faith of the American people does not come off unscathed.

The new Congress should write and pass without further delay a new law. There is a humanitarian soul left in America, and it refuses longer to tolerate the torture that the Wiley act inflicts on the victims of war, who have already suffered to the limits of human endurance, or the dishonor and calumny which this legislation is bringing to our national name. The new law should slash red tape and greatly simplify the procedure required before displaced persons leave Europe. In at least six specific points it should cut through obstacles raised by the Wiley act.

The first of these obstacles is the law's definition of a displaced person. The Wiley act defines him as one who was in a D.P. camp in Germany, Austria or Italy before December 22, 1945. This is discriminatory, for most of the Jews, Czechs and Poles who entered camps did so after that date. The definition should be broadened so that it extends equality of opportunity to each of the 1,000,000 displaced persons who are in camps in Europe. Second, the Wiley act unduly favors former citizens of the Baltic countries. That discrimination should be ended. Third, it requires that 30 per cent of the visas issued under it shall be given to persons with an agricultural background. American farms need far fewer persons to run them than formerly, and there is no reason why this law should discriminate against non-farm people.

Fourth, in spite of the fact that the regular immigration quotas have used only 22 per cent of the total number of visas permitted since 1930, the Wiley act mortgages future quotas. This mortgage should be lifted in the new law, and it should also take into account the fact that many displaced persons are members of families, which should not be broken up to comply with our regulations. Fifth, the Wiley act makes mandatory the difficult requirement that each D.P. should have a job and housing here before he sails. The new law should recognize that the general guarantees which sponsoring persons and organizations provide are sufficient, and permit the determination of work and residence when the person arrives and his needs and capacities are known. Sixth, the Wiley act arbitrarily limits the number of persons to be admitted before June 1950 to 205,000. The number should be raised to at least 400,000, which figure the International

Refugee Organization has said is our fair share, and the time should be extended another two years.

All these points are necessary if the new law is to be an adequate vehicle for its purpose. Their enactment will greatly simplify the process of preparing displaced persons for admission. But all of them could be enacted and the clear intention of the American people still be frustrated by senseless regulations imposed by the occupation authorities, the immigration bureau, the department of justice and other official entities. Congress will not do its full duty unless it finds a way to stop this proliferation of red tape—red in this instance because it is tinted with human blood. The new law should prescribe how this is to be done. If that is impossible, then Congress should appoint an investigating commission with full authority to require a kind of administration of its law that will carry out its full intent.

American religious organizations, Roman Catholic, Jewish and Protestant, favor the admission of 400,000 displaced persons. Both the American Federation of Labor and the Congress of Industrial Organizations have gone on record in the last two months asking for the entry of that number, without restriction as regards religious or national backgrounds. The governors of many midwestern states and hundreds of community groups have spoken in similar vein. As public opinion became aroused, open opposition to our taking a fair share of the victims of war has retreated. But covert means are still being employed for all that they are worth by the unconverted. Their last reliance is on the inhuman devices of delay found in the Wiley act and its administrative regulations.

This obstacle race must be stopped. Congress should be informed by every person literate enough to write a letter or a postcard that the American people will no longer submit to having their clearly expressed will frustrated. We want a new law, and we want it now!

'A Screech of Some Kind'

EDITOR THE CHRISTIAN CENTURY:

SIR: My heart leaped up when I beheld, leafing not long ago through Bryce's *Democracy in America,* this comment on William James' philosophy: "It is a perfect bog of reasonableness . . . One fairly longs for a screech of some kind." I cannot remember James well enough to know whether that comment is justified, though I know more of him than of any other philosopher, he being the only one of that ilk that I was ever able to understand even partially. (Yes, I know philosophers do not write for minds like mine.) But Bryce's remark set me to thinking about many things where a screech of some kind is called for.

It sometimes applies to the radio. Often in the evening hours when I am overwhelmed with the smooth, soporific perfection of a mellifluous voice announcing that "more people smoke Camels than ever before," I can understand why many listeners prefer the dissonances of Jimmy Durante or the breathless bombardment of Walter Winchell. They are at least human noises.

I long for a screech of some kind in many addresses, in the pulpit or otherwise. There is so much lucid statement and perfect taste on many a wild and whirling occasion that calls for something more primitive and damaging. So many sermons are like the description given by a disillusioned author of writing a book: "It's like dropping a rose leaf down the Grand Canyon and waiting to hear the echo." Lots of homilies are rose leaves dropping with no detonation. Ezekiel had a word for it: "For, lo, thou art to them as a very lovely song of one that hath a pleasant voice . . . for they hear thy words, but do them not."

There is a tradition in a middle western college that the chapel building once caught on fire (not, I regret to say, from a sermon), and a mild-mannered secretary stepped apologetically into the chaplain's office on the first floor and whispered, "I am awfully sorry to disturb you, but I think the building is on fire." I have heard a good many sermons like that. Of course a screech will not put out a fire, but it might pave the way for action. A screech is not a means of salvation, but it might lead to the preliminary—conviction of sin. At least, it might be more fitting than an expostulation like Moses' mother's in the old jingle:

> Once there was a boy named Moses
> Who cut off both his sisters' noses.
> That made them look so very queer
> That mother said, "Why, Moses dear!"

A "perfect bog of reasonableness" is quicksand for the gospel. Deep bottom is pictured by Dickens in *Edwin Drood,* where a minister says, "Keeping our hearts warm and our heads cool, we clergy need do nothing emphatically."

A world teetering on the edge of disaster needs more than reasonableness. In gospel language, "the very stones are crying out"—the rubble of Coventry, Warsaw, Berlin and Hiroshima—against an insane way of life.

The rebuttal to this, of course, is that anything like a screech is emotional, disorderly and extreme. Exactly! Those are the three indelible marks of New Testament Christianity. Read the book some time and see if this is not so.

A fire engine just went by. I may be mistaken, but it didn't seem to me that the sirens were playing "God bless America." Instead, it sounded definitely like a screech of some kind.

Yours,
SIMEON STYLITES.

*A Child's Prayer**

NOW I lay me down to sleep;
I pray Thee, Lord, the souls to keep
Of other children, far away,
Who have no homes in which to stay,
Nor know where is their daily bread
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless—Take their hand!

*Found in a message of thanks from German children to American Christians; originally printed in German in a pamphlet published by Hilfswerk, German Protestant relief agency.

Amsterdam on Capitalism

By Stanley High

THE EFFORT OF John C. Bennett to explain that Amsterdam did not mean precisely what it said about capitalism; that, even so, there is probably some truth in its statement; and that, anyway, we had better accept it as the best that could have been agreed to, has gone far to increase the confusing impression made by the original declaration and to intensify the consternation which the average and, at Amsterdam, apparently unrepresented Christian layman must feel at the economic deliverances of the Protestantism of which he is presumed to be a part.

In the United States today there are tens of thousands of Christian laymen, to whom the luxury of writing resolutions is not vouchsafed, who are devoted to the capitalist system and—though such devotion, to the minds of the cliché-ridden left, is in itself proof of ignorance or venality—are daily giving courageous evidence that our capitalist economy can be used to advance Christian objectives. Their defense of capitalism is not on the ground that it is perfect, but on two other grounds, both products of their own Christian-capitalist experience. First, though capitalism is not perfect, they, more by sweat than by rumination, are proving that it is perfectible. Second, they are proving that the shortcomings of capitalism are not inherent, but human, and that a more perfect economy waits, not upon a basically changed system, but upon more basically changed people.

Operation Evangelical

For the Christian, whose concern for a more Christian world is deeper than his desire to be ideologically in vogue, those two facts about our economic system are more portentous than any others. Moreover, they lift the business of a more Christian economic order out of the area of secular undertakings where, in these latter days, our ecclesiastical leadership so loves to linger, and put it squarely in that field of evangelical operations for which, as I understand it, the church is divinely ordained.

But the Amsterdam declaration neither recognizes these facts nor accepts their challenge. It pays a glowing tribute—the force of which is only slightly diminished by its qualifications—to the reasons why "communism makes so strong an appeal to great masses of people in many parts of the world." For those Christian laymen who are making capitalism a more adequate expression of the Christian ideal, it has only the scantiest, inferential mention and no tribute whatsoever. It issues no call to the church to increase its spiritual labors so that the number and zeal of such laymen may be increased.

For all Professor Bennett's effort to edit the original declaration into greater palatability, the whole emphasis, tone and atmosphere of the statement are designed to produce the feeling that capitalism—though parenthetically conceded to have some fortuitous good—is an essentially unchristian system from which flow most of the economic and many of the spiritual ills of modern man and society, in which there is little challenge to the Christian layman to work out and apply his convictions, and from which, into an unspecified something better, the Christian church is called to lead the way.

Where Does It Leave Laymen?

Where does that leave the Christian layman who knows that those conclusions are, in fact, not true? It leaves him where, on such matters, he is so often left: acutely aware that having in real life to contend with the world, the flesh and the devil—handful enough—he can expect also to have to defend himself against the ill-conceived attacks of the foes of his own spiritual household.

Speaking of the "most controversial sentence" in the Amsterdam document, Professor Bennett agrees that it "is worded in such a way as to be misunderstood by Americans." Since this is the sentence that most directly brackets capitalism with communism, Professor Bennett could with no less truth have said, "repudiated by Americans." But, he goes on to say, "it is essential to remember that Amsterdam was a world assembly, that thinking in the church outside this country is quite far to the left of most thinking in American Protestant churches," and that "without this sentence, or an equivalent one saying what this was intended to say, the report would not be as adequate an ecumenical document as in fact it has proved to be."

Reassuring to a believer in capitalism as those remarkable sentences are doubtless intended to be, they are hardly likely to increase one's confidence in ecumenical deliverances or in the process—if this is a sample—by which they are arrived at. For Amsterdam was not speaking on secondary matters on which honorable compromises are possible. Amsterdam essayed, in the name of Protestantism, to set forth basic principles. But, as I have said and as Professor Bennett seems to admit, the conclusions and convictions about capitalism set forth in this declaration are not in accord with—they are quite contrary to—the conclusions and convictions about capitalism held by a vast majority of the members of America's Protestant churches. In short, if the "priesthood of all believers" is still an accepted doctrine, they are contrary to the conclusions and convictions of American Protestantism.

Europe Had the Votes

Why, then, were they agreed to? Not because they were right or even true to fact, but rather, as the Bennett argument runs, because, right or wrong, those were the principles that had the votes. Thus, in order to establish the appearance of a unity which in fact did not exist, the convictions of American Protestantism were surrendered into agreement with those of a European Protestantism with which in fact it does not agree. It seems to me that ecumenicity at such a price comes too high.

In passing, it may not be uncharitable to point out that, as Professor Bennett is at great pains to make clear, this

conclusion about capitalism was drawn up to conform to the leftist beliefs of the churchmen of Europe—a Europe which, without the daily sustenance furnished at great risk and cost by that very capitalism, would be, along with the churchmen in question, far on the road to perishing.

From the point of view of the lay outsider, however, even more amazing than the opportunism which Professor Bennett so frankly describes is his further statement: "It is highly significant that in hours of discussion of the report in the section and in the plenary session of the Assembly only once was there voiced criticism of the document from the point of view of a defender of capitalism."

Protestant America Not Represented

What this means is simply that, among the representatives of American Protestantism at Amsterdam, the convictions of Protestant America had little or no representation, either by voice or by vote. Either our representatives did not know American Protestantism well enough to represent it; or, knowing, they felt no great sense of responsibility to speak as its representatives; or, disagreeing with what they knew, they used Amsterdam to put the church ostensibly on record in support of what they, out of their own predilections, wanted it to appear that the churches believe in. At any rate, what we got was not representation, but a composite of free-lance judgments which derived significance from the fact that they were made in the name of Protestantism, and the onus for which Protestantism must therefore now bear.

I am sure that the truth and, I firmly believe, our continuing progress toward a more Christian economy would have been better served if at this point an American minority had entered a dissenting opinion—even at the risk of a rift in the ecumenical front.

From the standpoint of the present crisis and of our Christian opportunity for the immediate future, the key sentence in this declaration is this: "The churches should reject the ideologies of both communism and laissez faire capitalism and should seek to draw men away from the false assumption that these are the only alternatives." As originally drawn up, capitalism and communism were bracketed in this sentence without any qualifications. In that form it actually passed the Assembly, with only two dissenting votes.

Only Taft Was Articulate

Chiefly owing to the efforts of Charles P. Taft—one of the few bona fide American laymen present and apparently the only one who could make himself heard—the matter was reopened and "laissez faire" reluctantly inserted. Though that may have slightly softened the public repercussions—a not very noble objective—it certainly added nothing to the integrity of the document. For one thing, there is little evidence to support this glib assertion that laissez faire capitalism, bad as it may have been when there was any, can in truth be bracketed with present-day communism, as though their respective evils were comparable. But to bracket laissez faire capitalism, as though it still existed, with the present and very lively threat of communism is not only a careless handling of the truth. In a document which is "commended to the churches" as a guide for present thinking and action, it seems to me a downright deception.

Whatever their ideological quirks, the delegates at Amsterdam—certainly the American delegates—could not have been in any doubt that laissez faire capitalism has ceased to be either a threat or an issue. One is led to conclude that, after voting the original unqualified statement, they accepted the insertion of this misleading phrase only so that their real intention—namely, to condemn, not laissez faire capitalism, but capitalism—might be somewhat concealed.

I do not intend to discuss the catalogue of evils which the Amsterdam declaration fastens on capitalism save to say that, over against each of its anti-capitalist negatives, one could set up—as Amsterdam made no attempt to do—a pro-capitalist positive and that, in terms of Christian achievement and possibility, the latter list would have closer kinship with the truth and greater significance for the average Christian.

But the most disturbing fact in this listing of alleged capitalist evils is the revelation of how far the church—at least in the persons of its ecclesiastical leadership at Amsterdam—has transferred its concern from the spiritual business of converting man to the secular business of converting man's institutions. For the evils which Amsterdam itemizes are not, by any stretch of either history or imagination, evils of capitalism.

Amsterdam's Secular Assumption

Evil No. 1, that "capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions," was met and stirringly contended with 800 years before Christ by the prophet Amos. Evil No. 2, that capitalism "tends to produce serious inequalities," is the same evil which, as long before Amos as Exodus 3-6, stirred the wrath of Jehovah and aroused Moses to action. Evil No. 3, that "capitalism has developed a practical form of materialism in Western nations, for it has placed the greatest emphasis upon success in making money," was an evil about which Jesus spoke oftener than about almost any other. As for Evil No. 4, that capitalism "has kept the people of capitalist countries subject to . . . social catastrophes," it might be instructive to read (beginning in Exodus 41) the story of "social catastrophe" with which Joseph had to deal, or, for that matter, any of the forty-eight Old Testament passages in which famines are referred to.

In short, to say that these are capitalistic evils because they exist under capitalism is about as close to the truth as if one were to say that lying, stealing and murder are democratic evils because they exist under democracy. No; grievous as they still are, these evils are not the product of an unregenerated capitalism. They are the product of unregenerated people. There is much in relatively recent history to indicate that they are not likely to be cured by a secular revolution. It is unfortunate that Amsterdam did not ringingly declare its belief that they could be cured by a spiritual revival.

What we got from Amsterdam instead was further unhappy evidence of the increasing secularization of the

thinking of our ecclesiastical leadership as to the mission of the church. How else can one account for the fact that Amsterdam ascribes to our economic institutions the sinfulness which, in truth, is a result of the sinfulness of men? And how else can one explain the fact that, by the preponderance of its emphasis, Amsterdam made it appear that the most essential measure for society's redemption is not our own internal repentance, but the world's external reform?

But this, I think, is the real tragedy of the Amsterdam declaration: that, having attacked a capitalism which has ceased to exist for evils it did not create in order to point the way to a better system which it does not define, it utterly failed to give a lift, or even a hand, to those whose convictions are required to meet the real problems of a real world, and on whose continued and increasing success in wrestling with those problems as Christians rests our best hope for a more Christian economic order.

C. S. Lewis: Champion of Reason

By Chad Walsh

IF C. S. LEWIS were a successful business man, a physicist, a lawyer, or even a professor of psychology, the general reader would be willing to assume that he knew something about human nature. It is well known, however, that he is none of these. He is an Oxford don, living and lecturing in one of the most charming ivory towers left in this depressing world. To cap the climax, he is a bachelor.

For all these cogent reasons it is commonly taken for granted that he dwells in a never-never land, pleasantly dividing his time between Christian mythology and Chaucerian chronology, while the busy world and its complexes leave him untouched and unperceiving. The temptation is strong to pause and argue the philosophic presuppositions in this line of reasoning. It is not necessarily true that the best war novels are written by men who personally dug latrine ditches; it is certainly true that the best novel about the Oakies was written by a man who was not an Oakie. But more to the point, let us look at Lewis' books.

The Audacious Screwtape

Sales of *The Screwtape Letters* surprised everyone, author and publishers included. With the benefit of hindsight I should like to suggest that one reason for the popularity of the book is that it is an extremely neat example of turning the tables. Christians, long on the defensive and constantly accused of obscurantism, rejoiced to behold C. S. Lewis—writing from the viewpoint of Hell—put the shoe on the other foot; he charged the secularists with intellectual fuzziness. And the secularists—those who had a sense of humor—read the book for a good-natured laugh at its sheer audacity.

In the course of thirty-one letters, His Infernal Excellency finds numerous occasions to warn Wormwood that reason and thought are menaces to the purposes of Hell. "The trouble about argument is that it moves the whole struggle onto the Enemy's own ground. . . . By the very act of arguing, you awake the patient's reason; and once it is awake, who can foresee the result?" Wormwood's job is not to reason with the patient but to befuddle him.

In another place Screwtape mentions that Hell has made Wormwood's task easier by encouraging the evolutionary or historical character of modern European thought. Instead of asking about a proposed course of action, "Is it righteous? Is it prudent? Is it possible?" people are stimulated to wonder whether it fits in with the wave of the future. Thus they make their decisions in accordance with an imaginary time to come, which in its turn will be largely shaped by the choices they make. This, says Screwtape, gives the invisible agents of Hell an excellent opportunity to whisper suggestions to them while their minds are rattling around in the intellectual vacuum.

Ignoring the Lessons of the Past

Later on Screwtape mentions the historical point of view once more. Hell has conditioned the intellectual climate of western Europe so that no one except the specialist reads old books—and then only to study influences and confute rival scholars. In this way the present period of history is cut off from other periods, and there is little danger that the characteristic truths of the past will correct the typical errors of the present. ". . . thanks be to our Father and the Historical Point of View, great scholars are now as little nourished by the past as the most ignorant mechanic who holds that 'history is bunk.' "

Lewis' insistence that reason must be used to arrive at truth comes out strongly in his attitude toward Christianity. He never urges its acceptance because it is "emotionally satisfying" or "socially useful." Screwtape quotes with approval a passage from a Christian writer who recommends his variety of Christianity on the ground that "only such a faith can outlast the death of old cultures and the birth of new civilizations," and comments, "You see the little rift? 'Believe this, not because it is true, but for some other reason.' That's the game." (Screwtape, scornful of the niceties of scholarship, neglected to footnote the quotation. It was taken from Reinhold Niebuhr, *An Interpretation of Christian Ethics,* Harper & Brothers, New York and London, 1935, p. 34.)

The Case for Christianity is based entirely on the appeal to reason, and in *Christian Behavior* Lewis hammers home the point that faith is not unquestioning acceptance of the unproved. Rather, it is perseverance in belief after the belief has been thoroughly scrutinized and intellectually accepted. "I am not asking anyone to accept Christianity

if his best reasoning tells him that the weight of the evidence is against it." Faith enters the picture when belief is assailed by a *mood*—you are with scoffing friends, or a situation arises in which it would be very convenient to break loose from the familiar demands of Christian morality.

Lewis also has much to say about faith in the higher sense of complete trust in God, but nowhere does he equate it with the acceptance of beliefs contradictory of reason.

This reliance upon reason sets Lewis apart from a great many schools of Christian thought. Orthodox Protestantism has frequently disparaged reason and contrasted it with faith. The neo-orthodox movement in contemporary European Protestantism tends to set reason and revelation in opposition and view man as a creature who tremblingly accepts a salvation that his reason cannot encompass. Modernist Christianity, though theoretically committed to reason, often becomes so subjective that it dwells on the religious twinges of the individual and bypasses the question whether reason can work its way to any objective religious truth.

Bunyan in Reverse

This insistence on reason as the key to every kind of truth is found as early as *The Pilgrim's Regress*. In one part of the allegory, John of Puritania is shown imprisoned in a dungeon. A stone giant peers down through the iron grill, and his gaze makes anyone's body transparent. John sees people's lungs "panting like sponges," and the cancer inside an old man is horribly visible. The jailer brings food to the prisoners; if it is meat, he reminds them that they are eating corpses; if it is milk, he cracks a few jokes about the other secretions of the domestic cow.

John, who has not entirely lost his common sense, protests, "You are trying to pretend that unlike things are like. You are trying to make us think that milk is the same sort of thing as sweat or dung."

The jailer smashes him in the teeth and turns to the others. "You see he is trying to argue. Now tell me, someone, what is argument?"

Master Parrot dutifully replies, "Argument is the attempted rationalization of the arguer's desires."

John is rescued by Reason—"a Titaness, a sun-bright virgin clad in complete steel, with a sword naked in her hand." She slays the mountain-giant and releases any of the prisoners willing to emerge from the dungeon.*

During his subsequent journeying with Reason, John learns that modern thought is shot through and through with intellectual dishonesty. The debunking to which he had been subjected in the dungeon was based on the unproved assumption that when a fair thing and a foul one resemble each other, the fair one must be a copy of the foul. The constant talk about "wish fulfillment" turns out to be an argument for God rather than against him—the skeptics disbelieve in God because belief in him would fill their lives with terror. And the reason for the muddle of contemporary thought? The secular thinkers have ceased to listen to the only people who know anything about ultimate truth. "They are younger sisters of mine," says Reason, "and their names are Philosophy and Theology."

If *The Pilgrim's Regress* is a prolonged attack on secular pretensions to reason, *The Great Divorce* contains Lewis' sharpest criticism of the mental haziness of modernist Christianity, typified by the apostate bishop. When one of the saved breaks the news that the bishop has been in Hell for apostasy, the latter remonstrates: "This is worse than I expected. Do you really think people are penalized for their honest opinions? Even assuming, for the sake of argument, that those opinions were mistaken?"

Reason and Moral Judgments

His friend tries—with no success whatever—to explain that the bishop's opinions had not been arrived at honestly; he had drifted along on a fashionable current of ideas, had plunged into it because it seemed modern and successful, and as a reward had become a bishop and a popular author. At no time had he honestly faced the fundamental question—whether after all the supernatural might not in fact occur.

Miracles is as much a defense of reason as of miracles. In one of the later chapters Lewis also tackles the question of moral judgments. Are they made with the reason or with a different power? He holds to the first theory. "I believe that the primary moral principles on which all others depend are rationally perceived. We 'just see' that there is no reason why my neighbor's happiness should be sacrificed to my own, as we 'just see' that things which are equal to the same thing are equal to one another."

The same argument is elaborated in *The Abolition of Man*, and the consequences of abandoning faith in reason-and-morality are vividly dramatized in *That Hideous Strength*. Two of the characters—Frost and Wither—have repudiated the *Tao* (traditional morality) so successfully that it is scarcely accurate to call them men: they are bundles of reflexes, and what they principally respond to is the promptings of demonic spirits. Other members of the N.I.C.E. are in process of being similarly dehumanized, and the goal sought is a world in which rational and moral man has been completely eliminated.

Making Thinking Respectable

Lewis' constant defense of reason sets him in opposition to many more groups than the behaviorists, the "naturalists" and the anti-rational schools of Christianity. On the political level he collides head-on with all who advocate thinking with the blood, whether racial or otherwise. In the realm of private morals he clashes with the glorifiers of "follow your impulses."

At no point in his thinking is Lewis more out of sympathy with the intellectual climate of the times than in his sturdy reliance upon reason. Like a few other lone-wolf thinkers he has observed the wholesale belittling of reason which is almost the trademark of the first half of the 20th century. Certainly he has seen more clearly than most the intimate relation between reason and morality, and the results if the two go down together. By his clear defense of reason he is doing his best to make it intellectually respectable to think. And in so doing, he astonishes his readers with new ideas—straight from the darkness of the Middle Ages.

**Pilgrim's Regress.* By permission of Sheed & Ward, Inc.

Mixed Marriages and Church Loyalties

By Murray H. Leiffer

"THERE ARE MANY THINGS we don't agree on, but we have respect for each other's opinions and don't argue about such matters. The fact that my husband is a Lutheran and I am a Catholic has much to do with our not agreeing." The speaker was an attractive housewife who was being interviewed regarding the effect of interfaith marriages on church membership and attendance. "We are both interested in religion," she continued, "but we don't talk much about it. I would be happier were my husband a Catholic, and I think it would be better for the children. But since it isn't that way, we'll just be happy the way it is."

How does divided religious loyalty within the home affect the members of the family, and what is its influence on the churches? That was what we wanted to find out when we conducted a series of interviews in homes where husband and wife had had different childhood faiths. The scene: a middle class, densely occupied community in a large American city. A fourth of the population (in 1940) had been born in Europe, including 10 per cent in Poland, 4 per cent in Germany, 4 per cent in Scandinavia and 2 per cent in Russia. There are practically no Negroes in the area.

Questions Asked

Under the auspices of 22 churches a house-to-house religious censur had been taken. When the data were compiled it was discovered that in 743 families out of the 6,236 from which information on church affiliation was secured, the husband had a religious background different from the wife's. Six months later, the census-trained interviewers were sent to these homes with a supplementary set of questions: How active is the religious participation of the different members of the family, and in what churches? Do you and your spouse agree on the more important religious beliefs? Is there tension over religion in the home? What about the baptism and religious training of the children? The results proved enlightening.

More than one-third (271) of the interfaith marriages in this community had taken place between a person with a Lutheran background and one who had grown up a Roman Catholic. This is not surprising in view of the large number of German, Scandinavian and Polish families in the area. Next most common was the marriage of a non-Lutheran Protestant to a Roman Catholic (209 cases). Almost as frequent (206) was marriage between Protestants of different denominations. There were 57 other "mixed marriages" representing such combinations as Lutheran-Jewish, Greek Orthodox-Episcopal, Roman Catholic-Mormon, Christian Science-Nazarene. In about half of these 57 cases, one partner was Jewish.

If religion has any vital meaning for a person, it will affect his ways of thinking and behaving. In spite of the rosy optimism of young people who are sure their affection will bridge any differences between them, divergent religious attachments if they are taken seriously generally constitute a basis of conflict, especially after the advent of children. Only a few instances of homes broken because of religious diversity were discovered through this study, but in numerous families the tension continued to be acute, even after twenty years of marriage.

Many Drop Out

There are three major ways in which a husband and wife who differ in religious beliefs can accommodate to each other. The first, and by far the most common, is for one or both completely to drop out of church. Of the 444 men who were involved in a Roman Catholic-Protestant marriage, 110 no longer had even a nominal connection with their old church, and 124 had not attended church in the preceding year. Of the 449 wives involved in such marriages (in a few cases the husband or wife had died or been divorced), 60 claimed no church affiliation and 91 had not attended church in the preceding year.

In some instances this dropping of religious connections represented an effort to achieve peace within the home. In most, however, religious beliefs had ceased to be a part of the conversation or interest and no longer entered significantly into the thinking of the couple or of their children. For such it may be said that the problem was solved by default. Representative of this attitude is a family in which the mother was a Catholic and the father a Lutheran. Neither has attended church in recent years. When asked whether there had "ever been any tension in their family about religion," the woman replied, "I think it is the silliest and foolishest thing in the world to argue about religion." The interviewer observed at the conclusion of his report: "She and religion have made a peaceable agreement to let each other alone."

Many who no longer attend a church still evince a desire not to be thought irreligious. One person remarked to the interviewer, "I don't want you to think I'm a backslider, because I am not that. I just haven't been quite as faithful as I should have been."

Family Peace through Indifference

Often one or the other of the couple (more likely the husband) has "given up" religion, leaving the partner free to do as he or she wishes in attending church and in training the children. For example, in one family the husband was Roman Catholic, but has ceased attending. The wife had a Presbyterian background, but attends a Baptist church near by. The five children attend that church with their mother; none has been baptized.

Interviewer. Has your mixed marriage been a handicap?

Wife. It has caused the only conflict we have ever had. I and my belief have not been strong enough to win my husband to my church, and he has not been strong enough to win me to his.

Interviewer. How have you compromised?

Wife. We haven't. My husband has just given up religion altogether. He says he doesn't believe in it any more, and I guess he doesn't, for he never goes to church or has anything to do with religious activities.

Interviewer. Are you continuing to go to church?

Wife. Oh yes, I and the children go to this Baptist church on the corner. I am not a member, but if our oldest girl decides to join I may join with her.

Interviewer. What does your husband think of this?

Wife. He doesn't seem to care. He never says anything.

Others Have Divided Loyalties

In a second pattern of adjustment, the husband and wife continue in their earlier individual religious attachments. This may be done amicably, with tolerance for the other's attitude, or there may be covert or overt conflict. Harmony is more readily maintained where husband and wife attend two different Protestant churches than where one is a Protestant and the other a Roman Catholic. For example, one wife reported that both she and her husband attended their separate churches practically every Sunday. "We often discuss the sermons preached at both churches," she said. "The fact that we belong to two churches has not caused the least difficulty in the family. Church means a lot to us all." In another Protestant home, however, where the three daughters were adults, each member of the family except the father (an invalid who had dropped out entirely) went to a different church. Said one of the daughters: "Mother is a member of the United Brethren church and goes occasionally. I have one sister who is Christian Science, one who is Free Methodist, and I am Lutheran."

"How does this work out when you are together?" asked the interviewer.

"We have to leave off the subject of religion altogether. My sister who is a Free Methodist is bitterly opposed to Christian Science. I am sure that we are not as close as sisters should be, as a result of different churches. We don't let this become an issue, however. We just aren't as close."

If there is serious conflict for some time, the likelihood is that eventually one spouse will "stop talking," and on the surface there is peace. "My wife is very serious concerning her religious beliefs. I too have my religious beliefs, but I think that it is best not to discuss them. I do not discuss my beliefs with the people upstairs nor with my wife. They all go to church, but I stay home and say nothing. I have my own mind about religion but I do not discuss it with my wife or anyone else."

A Few Are 'Converted'

A third way out of the dilemma of interfaith conflict in the home is for one spouse to join the other's church. Forty-three of the wives and 30 of the husbands on our list had made this concession. Of the 236 Roman Catholic wives, 25 (11 per cent) changed to the husband's (Protestant) church. Seventeen (8 per cent) of the 213 Protestant wives joined the Roman Catholic church to which the husband belonged. Fourteen (7 per cent) of the 206 husbands who had a Roman Catholic background joined the Protestant church. Sixteen (7 per cent) of the 238 who who were Protestants became at least nominal Catholics.

In the majority of the cases the "conversion" is a superficial affair. Only 12 of the wives and 11 of the husbands attended the spouse's church as frequently as every other Sunday. The change in many instances was frankly made in order to secure peace in the family, generally for the sake of the children.

A Protestant wife whose husband was a Roman Catholic hesitated a long minute before answering a question about her religious affiliation. It was plain that she and her husband had gone through much difficulty and conflict over religion. Finally she answered, "You've got to go along with your husband."

"Did you find that difficult?"

"Most difficult," she replied.

Every denomination is faced with the problem of retaining the loyalty of the member who has married a person of another faith. The attendance records gathered in this study seem to show a significant difference among the various religious groups. Those, whether wives or husbands, who had a Roman Catholic background maintain a better attendance record than do the Protestants. And the record of Lutherans appears to be better than that of non-Lutherans. These differences may in part be accounted for by dogmatic emphasis on the role of the church in salvation, reinforced by the parochial school system.

But even Catholic teaching seems to have had little influence on the husbands in the study. Only 22 of the 206 husbands who were reared in the Roman Catholic Church attended as frequently as every other Sunday. Women are more closely bound to their childhood faith. Sixty-eight of the 236 with Roman Catholic background attended at least every other Sunday. While the record of Lutheran and "other Protestant" women was not this good, they nevertheless exceeded the attendance record of men with similar religious background.

What Happens to Jews?

The number of cases involving a Jew in an interfaith marriage was much smaller. Probably a score or more who in the original canvass reported themselves as having no religious background or said they were Christian Scientists actually had a Jewish heritage, but these are not included here. There were 25 cases where one of the partners said he was Jewish. In 20 of these it was the husband who was Jewish and in 5, the wife. This probably reflects the courtship customs of our society, with the man as breadwinner taking the initiative and therefore more able to move outside his group.

In not a single case was the Jewish husband reported as attending his own temple or synagogue; in two instances he occasionally went with his wife. Many non-Jewish wives also had ceased attending. In 3 of the 20 cases the wife claimed she attended her church as frequently as every other Sunday. Seven other wives attended once in a while. None had joined the husband in his faith. Of the Jewish women one reported that she went to the temple on the holidays and another was regular in attendance at a Christian Science church. Three had dropped out completely, as had four of the five husbands. While the number of cases is small, the evidence seems to indicate either that an interfaith marriage involving a Jew occurs only when the two have little allegiance to their childhood faith, or that as a result of such a marriage their interest declines.

Interfaith marriages accentuate what appears to be a dominant trend in urban life toward a disregard of things religious. Young people become acquainted at the high

school, at the office, or perhaps at a neighborhood party or at the dance hall. The interests and attitudes of their respective families and their religious ties are usually not given serious consideration until they are engaged.

Certainly denominational lines are less significant in the thinking of urban men and women than was formerly true. Consider this statement of an urban homemaker: "My first change was from the Catholic church to an Episcopal. I made this change because there was no Catholic church in the community in which I was living at that time. My husband was formerly Presbyterian. When we moved to M——— we wanted to go to some church and we simply started walking down the street till we came to one. It turned out to be the Lutheran church. We kept attending and finally joined and we like it very much. . . . Our children have been baptized in the Lutheran Church."

These people were anxious to have some religious connection. In the majority of cases, however, religion was not regarded as a necessity, and the parents were quite willing to let the children choose for themselves. The effect of interfaith marriages on children will be discussed in a subsequent article.

Next week Dr. Leiffer will report on "What Mixed Marriages Do to the Children."

BOOKS

Triumph of the Improbable

THE ROAD TO REASON. *By Lecomte du Noüy. Longmans, Green & Company, $3.50.*

EVERYONE remembers that remarkable book, *Human Destiny,* by Lecomte du Noüy, a very great scientist who pursued science not as an end having value in itself but as a means to moral and spiritual ends. Now, a little more than a year later, appears *The Road to Reason,* a work which, we are told, was written seven years earlier. The author died in September 1947. The currently published book is a translation from the French. Its relation to the books which he published in French before he transferred his residence from France to America in 1942 is not indicated, and I have not had access to these books in order to discover whether this is a reproduction and rearrangement of any of the material in them. The titles which indicate works in the same general field are *Le Temps et la Vie, L'Homme devant la Science,* and *L'Avenir de L'Esprit.*

A hasty rereading of *Human Destiny* (few books are better worth rereading) suggests that the volume here under consideration might have been a first draft of that work, a draft greatly modified by omissions and amplifications but containing many of the fundamental ideas and a certain amount of the phraseology that was to be preserved in the final form. The amplifications are chiefly in the sections dealing with the evolution of man, conscience and liberty, civilization and society. These may represent developments of the author's thought during the last seven years of his life. But the earlier writing contains enough that is distinctively its own so that those who have read *Human Destiny* need not think that they have nothing to gain by reading this.

The center of interest is in the argument, from science and mathematics, that the origin of life on this planet cannot be explained rationally on the basis of any known or conceivably knowable qualities of matter. The so-called "laws" of nature explain nothing, since they are merely descriptions of recurring phenomena and give no hint of the underlying causes, and since the study of subatomic physics (electrons, neutrons, etc.) has shown that these laws express only statistical averages, high degrees of probability, and approximations to within less than the margin of error detectable by our means of observation. The entire process, from primordial chaos to the present state of the cosmos (including us), is evolutionary. Remember those wonderful chapters on evolution, including the evolution of man, in *Human Destiny.* But it is pure dogmatism to assert, as Herbert Spencer did, that "resident forces" furnish the driving power and the guiding wisdom by which a chaos of swirling atoms became an orderly universe embracing organic structures, sentient life, and finally intelligence capable of trying to solve the problem of its own origin. "Chance" is an equally implausible explanation. Long sections on the calculus of probabilities elaborate and demonstrate this proposition. The history of the cosmos, from its vaguest beginnings until now, is the record of an infinite number of improbabilities becoming actualities. Man could be said to represent the ultimate triumph of the improbable. The development of this thesis is perhaps the distinctive feature of the book. The argument, fascinating for anyone who has a mathematical turn of mind, will be hard reading for one who has not, but its main outline is clear and its conclusion inescapable.

The resultant of these two lines of argument is the conclusion, which comes as near to being a demonstration as anything of this nature can be, that the universe as science knows it did not make itself and did not just happen. "We must therefore bring in a *foreign cause.*" The scope and quality of this cause must be deduced from the results of its operation, including man. One might as well call it God, though the term is not insisted on. In any case this highly scientific form of the teleological argument does not furnish the means of constructing a description, a picture or a diagram of God. The scientist should not on that account reject the concept, for it is equally impossible for him to envision an electron. ("The electron itself is no longer considered as a material point. One can only speak of 'fogs' whose density, at any place, is proportional to the probability that the electron is at that place"—and not the electron itself but "more exactly, the probability for the properties which we attribute to this electron to be at this place." Try to picture that! If you can, try the Schrödinger waves, which "move in a polydimensional space and do not transport energy but probabilities of distribution of energy.")

Since science has so far dematerialized matter, and still has found no explanation of life and spirit—and no longer can expect reasonable men to accept "gradually" and "somehow" as explaining anything—one comes quite naturally to this declaration by this conscientious scientist: "At present there is no hypothesis capable of explaining the birth of life and the development of consciousness without the intervention of a factor that can be described as extra-scientific or supernatural."

A concluding chapter, "Facing our Responsibilities," makes some practical applications of the view of the world and of

man toward which the whole argument points. But this part of the theme is left without full development. For that, one must again have recourse to the latter half of *Human Destiny*, which doubtless embodies a later extension of the author's thought.

It is well to have the limitations of science so clearly recognized by one who devoted his life to scientific research. He is not turning state's evidence against his fellow scientists. His criticism is directed only against the unfounded dogmatisms and superstitions that some scientists affirm in their unscientific moods. Only a very thoughtless reader will finish this book with a lower estimate of science than he had when he began it. On the contrary, he should have a higher and a more intelligent appreciation of it, finding that it has, besides its other manifold functions, the power of self-criticism. Science is indispensable, but also inadequate as an interpreter of man, a measure of his highest values, and a guide for his future development. W. E. GARRISON.

Books in Brief

UNCOLLECTED WORKS OF ABRAHAM LINCOLN, HIS LETTERS, ADDRESSES AND OTHER PAPERS. *Assembled and annotated by Rufus Rockwell Wilson. Vol. II, 1841 to 1845. Primavera Press, Elmira, N. Y., $6.00.* Continuing his impressive enterprise which will require many more years and at least three more volumes for its completion, Dr. Wilson presents 700 pages of hitherto uncollected and for the most part unpublished Lincoln documents. These cover four years during which Lincoln was practicing law in Springfield, taking an active part in Whig politics, and feeling his way toward nomination for a seat in Congress. Most of the documents have to do with lawsuits in which Lincoln took part as an attorney. Dr. Wilson's copious annotations (printed in italics for easy distinction between text and notes) furnish the historical background and context. The almost day-by-day chronology of Lincoln's movements during this period will be useful to students. The whole is an important body of source material for Lincolnians.

HOW TO THINK CREATIVELY. *By Eliot Dole Hutchinson. Abingdon-Cokesbury, $2.75.* "Creative" thinking is the kind that solves new problems or finds new solutions of old ones, moves into fresh areas of experience, and produces definite results in some field of human values—science, art, philosophy, business, or other. Dr. Hutchinson, who has a Harvard Ph.D. in psychology and taught psychology for nearly twenty years, uses no highly technical vocabulary in explaining the methods by which he thinks such thinking is most likely to be done. There are two ways of thinking: by plodding, step-by-step, logical process; and by flashes of "insight" that seem to come out of the blue. The flashes are marvelous, if you can get them. But how can you get them, and what shall you do with them if you do get them? Both methods are valid and valuable. The author gives many illustrations of both. He regards "insight" as indispensable to the best creative thinking, but he does not see the two ways as set in opposition to each other. This "insight" is basic to his contribution. He says: "Insight constitutes one extreme of a scale which joins it with the purely logical method at the other extreme, the degree of psychic frustration being the varying factor." The main argument concerns the steps on this scale—or the rungs on this ladder by which one may climb to the attainment and fruitful use of insight. The process begins with "preparation," perhaps a period of years spent in acquiring technical knowledge and skills and using the methods of logic. It culminates in "verification," for what seems a sudden revelation may not hold water. You will have to read the book to get the steps that come between. It is evident that the author is much too sensible a man, as well as too good a psychologist, to glorify "hunches" as a substitute for the slow and painful processes of orderly research and logical thinking.

HOW TO SPEAK, HERE, THERE AND ON THE AIR. *By John Dixon. Abingdon-Cokesbury, $2.75.* Assuming that you have now learned how to think, it may be well to learn how to speak. Mr. Dixon has taught public speaking for a good many years. He says it is an art that anyone can learn. His book is addressed especially to those who realize that they know nothing about public speaking, and it takes nothing for granted. But it contains many hints that would be helpful to some who think they are already experts. The author's son, John J. Dixon, contributes a chapter on radio speaking.

W.E.G.

CORRESPONDENCE

The Only Answer to Force

SIR: Your editorial, "Europe's Forgotten Man," is a good statement of the case against disillusioning the European people with our fearful reliance on force. Now let us think about the positive aspect of the situation. How can we encourage these people and build in them the spirit that is the only conqueror of the tyranny of communism? It is too easy to leave it up to the Marshall plan and the United Nations—or maybe talk about world federalism. We know in our hearts that these things demand little of us as persons. And it is as persons showing true compassion and a will to sacrifice on behalf of our brothers in the rest of the world that we will give them the necessary inspiration. Let us look for a way to develop our "preparedness" along these lines. I hope The Christian Century will work hard on it. There is much to be done while the militarists dig in ever more strongly.

Chapel Hill, N. C. ROBERT L. BARRUS.

The Federal Council Message

SIR: Tonight I read "The Witness of the Church in Our Time." It is the clearest, most consistent statement I have seen in a long, long time, expressed in language that people can understand. This I can give to a person who wants to know what the Christian religion teaches. With this background etched in the conscious *and the unconscious*, reading the Bible will mean something.

All Saints Episcopal Church, Detroit, Mich. BERTON S. LEVERING.

SIR: "The Witness of the Church in Our Time," presented to the Federal Council at Cincinnati, is an excellent report, except that 95 per cent of individual Christians do not believe its fundamental message, and part of it is sentimentality. "Where is safety [security]? . . . The Christian answer is, 'In God the Father Almighty, Maker of heaven and earth.'" Just as I read this the radio shouted to our youth, "Join the U. S. Army, and find *security* for life." Which speaks the mind of American Christians? May God speed the day when we shall trust God instead of military might. But I happen to know where many of those who drew up this statement stood during the late war. Their trust was in a big stick, not in God. And I think it still is.

The report continues: "Modern men do little conscious praying; but they pray unconsciously for peace with their whole being." That is pure sentimentalism. Certainly the common people of the world want peace, and they yearn for it from the bottom of their hearts. But our outward acts make it clear that we do not trust

God for peace, so we must "be prepared." That is not "praying with their whole being."

When we really pray "with our whole being" and really trust God instead of bombs and bombers, we shall find peace.

Shandon, Ohio. CARL J. LANDES.

SIR: I have just read the "Message" to the churches sponsored by the Federal Council of Churches. In this able message appears this rather startling sentence: "It is evident that the present generation has drifted far from the spirit and intention of the founders." The last word doubtless refers to the founders of America. I am not prepared to believe that with all the priests, the rabbis, the ministers and their vast following in America "it is evident that the present generation has drifted far from the spirit and intention of the founders."

Princeton, Ky. SUMMERS BRINSON.

Our Orthodoxy Is Certified

SIR: It is with mixed feelings that I renew my subscription each year. I like your criticisms of our foreign policy and militarism. I believe you are on solid ground in that particular. However, your apparent adoption of the thesis that the Bible is the final and last source of inspiration and, by implication, that a belief in Jesus Christ as Lord or God in his own right is necessary for salvation, is a denial of good common sense. Secularism is nothing but a failure to conform to your patterns of religious thinking. In that respect you are in the same boat with Roman Catholicism.

Richland Center, Wis. E. E. BRINDLEY.

Private Armies

SIR: Indian daily papers report that several thousand leaders of the Rashtra Sevak Sang, a communal military organization, have been arrested in the large cities of India. The charge is that they are violating the Public Safety Act, are disturbing the peace and are identified with a subversive organization. The R.S.S. is suspected of being closely associated with the Orthodox Hindu Mahasabha, which carried on communal political propaganda and then withdrew when Mahatma Gandhi was assassinated by one of its members. It has again declared its purpose of entering politics.

But American papers also contain news which is not dissimilar. The *Converted Catholic* for November 1948 quotes the *New York Times* for July 17, which reports that Anthony H. Forbes, president of the National Catholic War Veterans, is forming a Catholic school in Washington to "bring in experts from the army, navy, government departments and various organizations to instruct them in the method of subversive groups. Two Catholic war veterans from each state will be trained there and then will return home to open similar schools for Catholic veterans within their states . . . there are 6,000,000 Catholic veterans from both wars who are eligible." The *Converted Catholic* asks: "Are we going to have a separate Catholic army in the United States?"

Bisrampur via M. P. DAVIS.
Bhatapara, C. P., India.

No Improvement Needed

SIR: The editorial in your December 29 issue, "Let Congress Control Its Committees," sets out a demand, following the lead of an association of lawyers, that Congress pass a joint resolution requiring its various investigating committees to follow strict court procedure. Yet the proposal does not give the committees any powers of a court. Your editorial bases its condemnation of congressional acts upon the alleged injustices practiced by the committee on un-American activities. You take no notice of the facts which have come to light confirming the great and patriotic work of that body.

Do spies and traitors work in open daylight? Does a thief practice his art in public? Does a murderer walk openly on his evil way? Or does the department of justice carry on openly its investigation of suspected criminals? Does a grand jury hold open sessions? Then why do you demand that a congressional committee, which functions along the lines of a grand jury, searching for hidden crimes and criminals, shall be compelled to advertise all that it does?

Brownsville, Tex. G. R. HICKOK.

[Our correspondent pretty well answers himself when he refers to grand jury proceedings. It is because a grand jury acts in closed sessions, and keeps its proceedings secret, that the rights of one summoned before it are safeguarded. The entire lack of such protection for witnesses, or those named by witnesses, before congressional committees, is something fundamentally different and scandalously unjust.—THE EDITORS.]

Another Look Under the Bed

SIR: Your issue of December 15 proves that the Methodist bishops who deny that there are any Communists in the churches are all wet. It does this by publishing the article by Frank W. Price, "Bitter Dilemma in China." He follows the party line without missing many of the usual arguments of the Reds. He even used air mail, you say, to get the article in your paper just when it would do the party the most good. As long as men like Price are missionaries the church *is* harboring Communists and the committee on un-American activities is justified in making its claims, all the Methodist bishops notwithstanding.

Mendota, Ill. W. J. FROST.

[There would be no point in printing such a letter as this were it not for the illustration it gives of the extent to which baseless accusations can be entertained. Dr. Price has probably been closer to Chiang Kai-shek than any other American missionary. He was the official translator of Sun Yat-sen's *Three People's Principles*, and is about as much of a Communist as a Southern Presbyterian missionary from South Carolina might be expected to be.—THE EDITORS.]

In Defense of the A. M. A.

SIR: Your editorial, "Medical Association to Fight 'Socialism,'" leads me to say: The government, we are told, has the most powerful lobby in Washington, supported by taxpayers' money, regardless of their wishes.

Labor unions have millions to spend and make no secret of the fact that they are going to elect those favorable to labor and defeat those who are not. How free do you think individual union members are to pay or refuse to pay assessments? Often they contribute, knowing they are helping to elect someone whom they want defeated.

The National Education Association has raised its dues and is maintaining a powerful lobby in support of financial aid to education. Many teachers don't favor this bill but pay their dues, as superintendents want their schools to be 100 per cent represented. It takes courage to refuse to go along with the organization.

I doubt whether any doctor feels more pressure to contribute to the A.M.A. than teachers do to the N.E.A., and certainly not as much as a laborer feels when asked for dues by his union. Surely the A.M.A. should have a chance to present its case and avoid, if it can, being put under the control of politicians.

East Stroudsburg, Pa. M. G. LARUE.

SIR: I read your editorial in the December 15 issue and was quite concerned about the general tenor of the comment. I have practiced medicine for 30 years in the industrial part of my city, and have had a long and intimate contact with the low-income group of people. And the needs and the desires in the matter of health care is one of the subjects on which I am well informed.

I am enclosing for your information a pamphlet entitled *Nebraska Medical Service*, which sets out very clearly my thinking in the matter. No doubt you have read the booklet written by Mr. Ewing, *The Nation's Health*, and no doubt you have accepted as the whole truth all the statements contained therein. I do not question your good faith in accepting the statements published in Mr. Ewing's book. But I do question the honesty of the figures

and statistics that are published in Mr. Ewing's book. It is a well known fact that many of these statistics are the work of Mr. Isadore Falk, and a great number of reliable people question the veracity of Mr. Falk's statistics.

We in the medical profession believe that we are being subjected to a very extensive smear campaign to discredit medicine and doctors generally, in order that the campaign to put over state medicine may be further implemented. I beg of you to keep an open mind on this subject and hope that you will check your sources of information carefully in the future before surrendering yourself unwittingly to the campaign to put over state or political medicine for the people of America.

I am firmly convinced that state medicine is the opening wedge for state socialism for the United States, and if medicine is socialized, then business, then all religions may expect to be socialized in the not too distant future.

Omaha, Neb. ARTHUR J. OFFERMAN, M.D.

SIR: Your editorials ring the bell nearly always, at least with me. Not so that of December 15 on the American Medical Association. Your statements and implications touching the whole subject of medical practice and public health may, for aught I know, be fully justified. But what relevance has that to the action of the A.M.A. at its meeting in St. Louis? They were facing the proposition in Washington, ardently supported by the President, to scrap the present system in favor of another involving legal compulsion, centrally administered by political appointees. I asked a physician of my acquaintance, whose diagnosis often includes the body politic, if this is not a further step on the road to state socialism, or totalitarianism, American brand. His swift reply was, "The longest step of all." Was he not right? If so, why not commend the A.M.A. for its devotion to what, for most of our history, has been esteemed good and worthy of support by all Americans?

West Hartford, Conn. ROSCOE NELSON.

SIR: Your editorial, "Medical Association to Fight 'Socialism,'" shows the tragic need of the $3,500,000 educational fund. I hope the campaign will help counteract the vicious propaganda put out by the country's greatest distorter of health statistics, Oscar R. Ewing.

Fort Wayne, Ind. EMOR L. CARTWRIGHT, M.D.

SIR: Your editorial on socialized medicine is not based on sound information and gives entirely the wrong impression of the medical profession. One becomes a member of the A.M.A. by becoming a member of his own county and state associations. Any special assessment is entirely voluntary. I wish you would state just how "the A.M.A. is itself so powerful that medicine can hardly be called 'a free profession working under a free system.'"

Of course, if you want government control of the medical profession you must be willing to accept it for all the other professions, including the ministry.

Omaha, Neb. R. J. STEARNS, M.D.

[If our correspondent doesn't know why we called the A.M.A. powerful, let him try to practice and secure hospital facilities for his patients in some city without joining.—THE EDITORS.]

Mr. Wallace Was Right

SIR: There can be no question about the wisdom of Buell Gallagher's political analysis. He is now a veteran of the historic campaign of '48. He speaks out of his experience. But there is one point at which I feel Mr. Gallagher was hasty in forming his opinion. He writes that "Mr. Wallace was . . . wrong . . . when he attempted to claim that the Progressive party was a party of the people, both his opponents being indistinguishably tools of Wall Street." I have the idea that Mr. Wallace was right and that his political judgment and acumen were vindicated in the vote cast. President Truman, in the last weeks of the campaign, took Mr. Wallace's line exactly. His speeches and Mr. Wallace's could have been exchanged those last few weeks, with, of course, some changes made where party references and foreign policy were concerned. As for the accusations of the Progressives that Wall Street was running the Democratic party, as well as the Republicans, can there be any doubt of it? Liberals who had no part in the Progressive effort are still jabbing President Truman, urging him to fulfill his promises and get Wall Street and the military out of primary positions.

First Universalist Church, Dexter, Me. THEODORE A. WEBB.

Bennett Was Secretary

SIR: Since you identified me as co-chairman of Section III of the Amsterdam Assembly and since Mr. Ream in his article of January 5 speaks of me as chairman I want to explain that I was not chairman but secretary. There was only one chairman and he was Dr. C. L. Patijn. He is a Dutch layman, counselor of the ministry of economic affairs and member of both the Assembly and the Economic and Social Council of the United Nations.

Union Theological Seminary, New York, N. Y. JOHN C. BENNETT.

Byington on 'Scotch'

SIR: What I gather about "Scots" from my books is like this: "Scot" originally meant an Irishman; next, a Highlander. When the Highland kingdom annexed the northernmost of the English, these became the "Lowland Scots," and when William the Conqueror overran England they were glad their allegiance to Scotland protected them from William. But they persistently called their language "Inglis."

The name is not Gaelic. It seems to have been given by the Welsh, though the evidence is incomplete. From the Welsh it passed to their English neighbors, and as an English word it formed an adjective with an English ending, "Scottisc." The northern "Scottis" and the southern "Scottish" are twin offspring of this. Later the *i* in both these forms became usually silent, giving the northern form "Scots" and the southern form "Scotch." The *i* in the northern form was originally sounded, contrary to what Mr. Balfour says (December 22, p. 1404); for, first, "Scottisc" could not have been pronounced with the *c* sounded and the *i* silent; second, the spelling "Scottis" is three centuries older than "Scots," and it was not oldtime custom to write a letter without expecting it to be pronounced; third, the Scot poets of those early centuries make "Scottis" two syllables.

The form "Scotch" (which was good enough for Robert Burns) is no more barbarous than "Scots," nor is it of inferior ancestry. The Scots are no more headquarters for this adjective than are the Yankees for "Yankee" or the Methodists for "Methodist." But if the Scots like best to have their language called "Scots," it seems polite to please them. Only they must admit that "Scotch snap," "Scotch cap," "Scotch pine," "Scotch pinks," "Scotch tweeds," are as firmly settled in usage as the "Scots Greys" or "five pounds Scots."

Ballard Vale, Mass. STEVEN T. BYINGTON.

Billboard Counter-Attack

SIR: As I ride along watching the billboards, I'd like to rent space for slogans like these:

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"For that fine morning hangover—a snootful tonight will do it right."

"Quicker-acting—Four Posies Whisky. Count them again. Five? Three? Oh, well."

Northern California Congregational Conference, Berkeley, Calif. W. W. MEYER, Director of Christian Education.

NEWS of the CHRISTIAN WORLD

Baptists Ask End To Fraternities

Kentucky Convention Urges Its Schools to Abolish Secret Groups—Report Evidence of Church Unity

HUNTINGTON, W. VA., Jan. 4.—Kentucky Baptists have gone on record favoring the abolition of social fraternities and sororities at all their schools in the state. The action was taken at the 111th annual convention of the state organization, held recently in Lexington. The vote on the highly controversial question does not constitute an official mandate to the institutions, being just an expression of the sentiment and will of the delegates. Final decision will be up to each school's administration and trustees. The report of the committee on civic righteousness and public morals denounced the nullification bill passed by the 1948 state legislature, which reduces the local option law to a farce by making it possible for cities of a certain class to act independently of the surrounding counties and legalize the sale of intoxicants within their corporate limits even though the counties are legally dry. Much convention interest centered on the two new hospitals being established by the denomination in the state, at Lexington and at Paducah, to provide facilities in addition to those already in existence at Kentucky Baptist hospital, Louisville. Robert E. Humphries, pastor of the First Baptist Church, Owensboro, was elected moderator.

* * *

West Virginia, Kentucky Church Councils Meet

W. J. Scarborough, president of West Virginia Wesleyan College, is the newly elected president of the West Virginia Council of churches. Those attending the council's annual meeting in Charleston heard the executive secretary, Z. B. Edworthy, report that during the year 23 county councils held conventions which revealed an increasing interest in cooperative work on the part of participating denominations, and a desire to take part in a wider field of social action. William G. Walker, pastor of the Felix Memorial Baptist Church, Lexington, was appointed executive secretary of the Kentucky council of churches at its first annual meeting since its organization a year ago. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville, is the newly elected president.

* * *

Decker Addresses Louisville Missions Assembly

J. W. Decker, associate secretary of the International Missionary Council, was the principal speaker at the Louisville meeting of the Foreign Missions Advance. Declaring that the present hour is not only the world's darkest but also its most challenging, Dr. Decker said that Christianity's most formidable rival is communism, which he described as "the modern Christian heresy." He asserted that communism has taken over certain Christian ideals and compounded them with much error. The challenge to the church, he said, is to send forth the very choicest and best trained of its youth to proclaim the Christian message and counteract the communist ideology.

* * *

Negro Student Keeps Law Professors Busy

In a class all by himself, Kentucky's only Negro law student, John W. Hatch, is not suffering from a lack of instructors. Under the state's plan to prevent Negroes and whites from attending school together, and at the same time to give each equal opportunities for higher education, seven law professors of the University of Kentucky at Lexington have been making weekly trips to Kentucky State College for Negroes at Frankfort, 25 miles distant, to conduct classes for the Negro student. Recently a new setup has been inaugurated. From now on four Frankfort attorneys who have been added to the University of Kentucky faculty to satisfy the technicality will teach Hatch in the law library of the state capitol building. R. B. Atwood, president of the Negro college, has severely criticized the change, claiming that it violates the state's original agreement to provide instruction at the Negro institution by the same professors who serve the university's law school. Hatch has expressed no objection to the new arrangement. Meanwhile Dr. Maurice F. Rabb has become the first Negro physician to train at General hospital, Louisville.

* * *

Catholic Educator Calls for Share of Public Funds

Speaking to the alumnae of Ursuline Academy, Fr. F. N. Pitt, secretary of the Louisville Catholic school board, urged that public funds be provided for religious education. He declared that the United States and Soviet Russia are the only nations in the world which do not practice this policy. Said he: "A state which insists that it can and will support only purely secular schools is not contributing to the spiritual welfare of its citizens in one of the most important fields of human activity, namely, education." In an editorial which expressed vigorous disagreement with this position, the *Louisville Courier-Journal* declared that if the state subsidizes organized religion by aiding its schools, the principle of the separation of church and state vanishes.

* * *

And So Forth

Under the general direction of Hugh D. Pickett, state executive secretary of the West Virginia Baptist organization, Baptist churches in Charleston and Parkersburg participated in ten-day cooperative crusades in line with the evangelistic emphasis of the Northern Baptist Convention.

The Louisville ministerial association, expressing itself as profoundly concerned to guard and maintain the principle of the separation of church and state and equally concerned to prevent public schools from being completely secularized, recently issued a statement asserting that recent court decisions supporting the separation principle do not exclude moral and ethical teaching nor non-sectarian religious teaching.

J. MAURICE TRIMMER.

Survey M.F.S.A.'s Record for 1948

Methodist Federation's Annual Meeting Reports Advance, Failure of Last Year's 'Smear' Efforts

OSKALOOSA, IOWA, Dec. 30.—The annual membership meeting of the Methodist Federation for Social Action has just concluded its sessions at Penn College here. Members came wondering what effect the smear campaign conducted in the press during last year's meeting in Kansas City and the recent branding of the organization as "red" by the congressional un-American activities committee had had on the year's program. They left feeling that they had gained new testimony to the integrity and vigor of an organization which is truly a vanguard of liberal religion. Leaders had decided not to press charges of libel growing out of last year's newspaper attacks, but to concentrate on a program of educating the church to current social issues and of winning wider support for the federation. Fewer than 12 members, it was reported, withdrew because of the attacks, and about 2,000 new members were recruited.

Negro Support Enthusiastic

New advances have been made under the leadership of Bishop Robert N. Brooks of the Methodist Negro churches, who was elected president last year. It was reported that the response of Negroes to the program of the federation, to which Bishop Brooks has given a central place at the annual conferences he attends, has been enthusiastic. Indeed, many see in the new interest of Negroes a turning from docile acceptance of apocalyptic religion to social action.

Members heard that the editoral call made in a large newspaper chain after last year's meeting for repudiation of the federation by the Methodist General Conference came to naught. That conference, meeting at Boston in May, made no such move. In fact, legislation and resolutions on questions of social policy adopted there followed the pattern of the program set forth by the M.F.S.A. in Kansas City.

'Peace or Extinction'

The conference got under way with two stirring addresses. One was a transcribed paper by Dr. Theodor Rosebury of the Columbia University college of physicians and surgeons on "Peace or Extinction." It described in detail the possibilities of biological warfare. Frederick L. Schuman, professor of political science at Williams College, lectured and led an evening's discussion on "Prerequisites for American-Soviet Understanding and Peace." He pictured the hysteria of both countries as a species of neurotic behavior, the cure of which, as in the case of all neuroses, is thorough exploration of the truth about each other.

Edgar M. Wahlberg, minister who served as an UNRRA administrator with the liberating armies in Greece, pictured "the bloody civil war which has attempted to crush democratic Greek forces in the inter-

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HARPER & BROTHERS

est of reactionary political factions in Britain, backed by American arms in the interest of building a front against Russian aggression." "Revolution in Greece is inevitable," he said. Mrs. Welthy H. Fisher, former missionary and widow of Bishop Fred B. Fisher, who visited China recently, praised the Communists' program of village reconstruction and reform, which she said has to some extent achieved what Christians have long desired.

The conference passed resolutions urging the government to stop military aid to China. And it said: "We respectfully urge that ERP be kept strictly to its original objectives of relief and reconstruction. We insist that in no sense should the program be permitted to become a 'military lend-lease' for rearming western Europe."

On Civil Rights

The discussions on civil rights were sparked by the oratory of Mrs. Dorothy Tilly of Atlanta, prominent as a leader of the Methodist Woman's Society for Christian Service in her jurisdiction. Mrs. Tilly's experience as a member of President Truman's Committee on Civil Rights was a revelation that turned her into a "Frances Willard" crusader for human freedom. Conference resolutions advocated three points in addition to the familiar anti-lynching, anti-poll tax and F.E.P.C. proposals: creation of a permanent government commission or department on civil rights, extension of the justice department to operate on a regional basis, and training FBI agents in the principles of constitutional civil liberties. The conference was unanimous in its view that the attack upon the problem of employment practices and segregation should begin in the churches and the institutions they maintain. Sharp debate, however, arose on the resolution that "our own churches and church-supported institutions institute at once a policy of employing people according to ability and qualifications without regard to race, color, creed or nationality." The word "creed" was kept in by a narrow majority; those who objected see the infiltration of "atheistic humanists" into church colleges and institutions as a threat to the Christian character of those institutions.

Debate on Communists

The most prolonged debate was precipitated by a resolution to ask the attorney general to withdraw the indictment against 12 Communist party leaders under the Smith act of 1940. Harry F. Ward, grand old man of both the federation and the American Civil Liberties Union, which is preparing to defend the men, presented the case as the final crisis for democratic rights in this country. Opposition came from those who believe that the Communist party must be placed under controls and from those who believe that the Smith act should be given a fair test in the courts. So close was the vote that the matter was referred to the executive committee, with advice to support the A.C.L.U. in seeing that the issue is tested in the highest courts.

The congressional un-American activities committee came in for plenty of notice. Abolition of that committee will be number one on the program which the federation will urge upon Congress. In response to a suggestion by Willard Uphaus, director of the National Religion and Labor Foundation, the conference resolved to sponsor a program of recruiting young people within the churches for leadership in the labor movement, and to increase the cross-fertilization of thought by inviting labor leaders to address annual Methodist conferences.

ALBION ROY KING.

Hofmeyr's Death Blow to Liberals

South African's Leadership Was Needed in Union's Racial Crisis—Threat to Native Franchise Grows

STRAND, C. P., SOUTH AFRICA, Dec. 22.—The liberal Christian forces of South Africa have suffered a staggering blow in the death of Jan Hendrik Hofmeyr, member of Parliament who was not only an exceptionally brilliant man but a top-ranking politician of an integrity and Christian conviction all too rare in these days. Mr. Hofmeyr was ever the champion of the underdog, which in South Africa means the non-white races, and had even been accused of losing the last election for the previous government because he had insisted on liberal Christian principles. In a radio broadcast, Jan Christiaan Smuts said: "His loss is and will remain irreparable, and my sense of that loss, both personal and national, is one which I find it impossible to express and almost impossible to bear." At the present critical juncture in race relations in this country, there is no one approaching Hofmeyr's stature to lead the forces of liberalism in the political field.

* * *

Communist in Parliament Arouses Fears

Among the three white members of Parliament elected by the natives of Cape province to represent their interests there is now one Communist, Sam Kahn. His election by a large majority has made the new government more determined than ever to abolish representation of native interests altogether. Speeches of government leaders and comments in newspapers contain no acknowledgment that the election of a Communist might be but a measure of the frustration of a developing people. Instead, it is regarded as but one more sign of menace from a people who are "getting above themselves." This attitude has made considerably more difficult the task of those liberal forces which are fighting to preserve the present small franchise rights of non-whites. Their fight continues, however. The Civil Rights League is preparing a monster petition to present to Parliament when it reassembles in January. The Christian Council of South Africa is organizing a deputation to put its views before Prime Minister Malan and is planning to hold a national conference on human rights, in cooperation with the Institute of Race Relations.

* * *

Small Party Holds Power Balance

Until a short time ago it seemed that nothing could stop the government if it decided to abolish non-white franchise rights by virtue of a simple majority in Parliament. But at the recent congress of the small party which holds the balance of power, Mr. Havenga, its leader, declared that his party would not fall in with the government's plan in this matter unless it was certain that the will of the people is behind such action. Hitherto Mr. Havenga, who is cabinet minister of finance, has cooperated fully with the government. Al-

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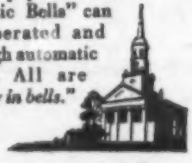
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though Prime Minister Malan states that the backing of the people will become fully evident at the provincial elections in March, it is plain that the government is disturbed by Mr. Havenga's "defection." Reports are that the recently defeated United party has made overtures to Mr. Havenga's party, suggesting that Havenga might take the place of Hofmeyr as deputy to General Smuts. The country awaits with interest and concern the events of the next few months.

* * *

Government Adamant On Segregation

J. G. Strydom, leader of the Nationalist (government) party in the Transvaal and cabinet minister of lands, stated recently that the government will go ahead with its program of racial segregation. Issuing a warning to Mr. Havenga he said: "We want non-Europeans out of the European universities. In Cape Town we have already taken steps to segregate Europeans and non-Europeans on trains. That is what we mean by *apartheid*. . . . If the United party's nation consists of natives, Indians and coloreds [a previous minister of that party included all these in giving the population of the country], we want to tell them that our nation consists of white people only."

* * *

Separate Native Organizations Join Forces

In the face of the present racial crisis created by the new government's insistence on segregation and white supremacy, the native forces of the country, hitherto divided sharply between the African National Congress and the All-African Convention, met recently at Bloemfontein in an emergency congress. After lengthy arguments the two groups agreed to form a united body to carry out a militant anti-segregation program. Plans for coalition will be worked out over the coming year. Both bodies have draft programs covering freedom from white domination, boycott of all political institutions which give no direct representation to natives, compulsory education of all non-whites, and the removal of the color bar from labor legislation. Mrs. Margaret Ballinger, who is one of the white representatives of native interests in Parliament, was a strong supporter of the joint conference. In an address to the congress she declared that the threat of the non-white franchise will eventually become a threat to white democracy as well. Her husband, W. G. Ballinger, newly elected senator representing native interests, said that natives are justified in making representations overseas so long as they are not properly represented in Parliament at home.

* * *

Students Reflect Dominant Racial Attitudes

A national conference of university student bodies, the first common meeting ground of English- and Afrikaans-speaking students since 1933, was held recently in Cape Town in an endeavor to reach agreement on the position of non-whites in the student world. A proposal from Pretoria students, which other Afrikaans-speaking students considered liberal, proved unacceptable to English-speaking students. It provided merely that strict segregation among students be enforced, and that separate bodies function for the different races

Theology Today

Volume V **Number 4**

John A. Mackay, Editor

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with occasional liaison contacts. Prospects for closer student unity in South Africa therefore seem as remote as ever.

STANLEY G. PITTS.

New York Has Religious TV Program

"Lantern Unto My Feet," a television program on religious instruction, is being presented on Sundays at 4:30 p.m., E.S.T., over the Columbia Broadcasting System, Religious News Service reports. It is sponsored by four New York religious groups—Riverside Church, Fifth Avenue Presbyterian Church, the Jewish Theological Seminary and the Corpus Christi Parochial School—and will demonstrate activities of the three faiths. The first program in the series, presented Nov. 21, showed the Church World Service documentary film, "This Road We Walk."

Rumanian Church Laws

New Regulations Provide for Careful Supervision of Affairs by State

New ecclesiastical laws passed by the Rumanian government say that all Protestant groups taken together are entitled to only one theological seminary for the training of their pastors, according to a dispatch from Bucharest to the National Lutheran Council. Each religious group in the country must submit to the government a copy of its constitution and of its "confessional basis," so formulated that they will meet the intentions and demands of the new ecclesiastical laws. From now on, pastors will be considered state officers, responsible to the government. All church and congregational property becomes the property of the state and will be "loaned" to its former owners. The new laws state that the churches must be "of the people"—which means that all hierarchical supervision and clerical controls are forbidden and that the "opinion of the members themselves is to dominate policy." Churches may still maintain contacts with foreign religious bodies, but must do so through the government's department of internal affairs. Help from abroad may be accepted, but only with permission of the government.

'Free Offerings' as Support

In the future, no church taxes will be collected; free offerings will make up the only financial resources of the church, and in collecting such offerings no form of "pressure" may be used. Church council meetings and pastoral conferences may be held only with special permission of local authorities, and countrywide gatherings, national youth camps, and so on, must have a permit from the central government. All church publications are subject to censorship by government officers. Each religious body must have a central office which will represent that body to the government. The laws state that "the principle of religious liberty includes the right of the congregation to conduct services in its church buildings and to give religious instruction to children willing to come to such instruction, but the children must not be numbered among the members of the congregation."

Judge Sentences Two More C.O.'s

Portland, Me., Decision Holds That They Were Protesting Government's Right to Register Its Citizens

PORTLAND, ME., Dec. 29.—Yesterday in the U. S. district court of Portland Judge John D. Clifford, Jr., sentenced two more Maine young men to two years in prison for failure to register for the draft. Those convicted were Paul B. Cates of East Vassalboro, a student at Haverford College, and F. Gerald Williams of Vinal Haven. The trial closely paralleled that of Ralph E. Cook, who was given the same sentence for the same offense by the same judge in the same court three months earlier to the day. Mr. Cates is a member of a large and highly respected Quaker family with a long record of adherence to the traditional "peace witness" of their society. His two older brothers registered for the draft in World War II and served their enlistment as c.o.'s in C.P.S. camps. He himself registered at that time and obtained an agricultural deferment to work on the family farm. His comment on his change of position: "I never felt right about registering the last time and decided that this time I must go all the way." Mr. Williams was born in India, the son of Methodist missionaries, and made his home in that country until he was 15. He likewise registered in the previous draft and served in several C.P.S. camps as an objector.

* * *

Haverford President Suggests Probation

At the trial two men spoke as "friends of the court." President Gilbert F. White of Haverford College told of Cates' reputation as a good student and college citizen, and of the high regard in which he is held by his fellow students, most of whom disagree with his position but all of whom respect and like him. He referred to a decision by Judge J. Cullen Ganey in the U.S. district court of eastern Pennsylvania in which one James Lovett was given a suspended sentence for failure to register, then placed on probation in care of the American Friends Service Committee with the understanding that he would render service abroad at his own expense under the committee's direction. Dr. White suggested that Judge Clifford might make a like disposal of Cates' case, and he produced a letter from the A.F.S.C. stating its willingness to cooperate in such an event. A man who introduced himself as the representative of the American Legion and the American Jewish War Veterans spoke before the court on behalf of a strict interpretation of the law, alluding to the great sacrifice of his fellow veterans and deploring "the folly of allowing people to set their individual judgment above the law of the land."

* * *

A Protest Against 'Militarization Of Mankind'

In his own defense Mr. Williams said: "At Nüremberg the principle was established that an individual is not freed from responsibility for acts against humanity even when those acts are ordered by his government. My stand is a protest against

the progressive militarization of mankind." Mr. Cates declared: "It is not on armed might but on obedience to the will of God that the future of the country and the world depends." In rendering his decision, Judge Clifford recognized the validity of conscientious objection to war as a true principle of the law of the land, but offered the opinion that Cates and Williams were not protesting against war but against the right of the government to register its citizens.

* * *

Plan Hostel For D.P.'s

The united Baptist convention of Maine is completing plans to establish a hostel for displaced persons. Ethar Milliken, a Baptist farmer of Kennebunkport, has donated his 156-acre farm for this purpose. Through the American Baptist Home Missions Society a state committee headed by Harold C. Bonnell, Portland minister, has made arrangements for two families of Estonians now in Germany to come to the hostel. The head of one of the families is the brother of an Estonian Baptist pastor. The plan is that they will move into the large farmhouse, till the soil and put the other buildings into good repair so that other families may join them on a temporary basis.

* * *

Remember Underprivileged On Christmas Day

In northern New England much is done to see that lonely and underprivileged people are remembered on Christmas Day. The Maine Seacoast Mission, which for three decades has carried on among the isolated coastal and island communities a work similar to that done by the Grenfell Mission in Labrador, this year had a list of 2,050 persons in 140 places to be remembered. Each child received a piece of warm clothing, a box of candy and a new toy. Fishermen, lighthouse keepers, coast guardsmen and others received a token whose value in boosting morale was far above the cash outlay that made it possible. The "mission house" in Bar Harbor bore a close resemblance to Santa's workshop during November and December as the gifts were sorted and wrapped. In Vermont, a committee of the state church council sent out an appeal early in the fall for church organizations and others to "adopt" an underprivileged family for Christmas.

* * *

And So Forth

The program of the Vermont church council is supplemented by a radio "school of the air" similar to the one sponsored by the Maine council of churches to keep people in remote and unchurched areas in touch with the gospel.

Eileen Daugherty of Anderson, Ind., has joined the staff of the Vermont church council to conduct projects in character education and social service in several towns adjacent to Bennington. Her work is made possible by the Turrell fund and the Bennington council of churches.

More than 700 persons heard the second annual Christmas music festival sponsored by the Orleans, Vt., county council of churches Dec. 5 in Newport. Next year a new home will have to be found for the festival, so large have the crowds who wish to hear the music grown.

NATHANAEL M. GUPTILL.

New York Gives Much to Charity

Although Some Quotas Were Not Met, Total Impresses—1948 a Good Year for Episcopalians

NEW YORK, Jan. 5.—Although a majority of local philanthropic fund raising drives failed to reach their goals, New Yorkers in 1948 contributed well over $100,000,000 to charity. Thirty-seven organizations which conducted such drives in the metropolitan area reported that up to Jan. 1 they had received $86,307,136 for foreign relief, health campaigns, organized social work and education. Taking into consideration Sunday church contributions and various other social and charitable contributions, Charles V. Vickrey, president of the Golden Rule Foundation, estimates that the people of Greater New York have donated around $300,000,000 in charitable gifts during the year. The largest sum raised by a single organization was $50,000,000 by the United Jewish Appeal. The Federation of Jewish Philanthropies raised $11,750,000; the Red Cross, $4,491,913; CARE, $4,517,471; the Greater New York Fund, $5,216,473; and Catholic Charities, $2,835,000.

* * *

Episcopalians Set Membership, Income Records

According to the *Living Church Annual*, the Protestant Episcopal Church set a new statistical record in 1948. For the first time, the number of baptisms exceeded 100,000 for a total of 110,618, with a net percentage increase of 14.05. Confirmations numbered 79,751, an increase of 5.93 per cent over 1947. A total baptized church membership of 2,436,589 represented an increase of 3.7 per cent over that for the previous year. Communicant, or active, members reached a new high of 1,650,538. Contributions for all purposes attained the record figure of $61,097,062. There was, however, a decrease in the number of marriages, burials and ordinations. Only 143 ordinations were reported for the year, the second-lowest number in the past quarter-century.

* * *

Baptists Say 'Give-Away' Shows Ruin Sunday Radio

"Give-away" shows and excessive commercialism are ruining Sunday-evening radio, in the opinion of the Northern Baptist Convention's radio committee. In a report severely criticizing such programs and suggesting more good musical and educational shows for Sunday evenings, Stanley I. Stuber, committee chairman, discloses that the Baptist churches intend to make an investigation to determine the moral effect of "give-away" quiz programs. The committee suggests that more attention be focused on such programs as "The Greatest Story Ever Told"—a dramatization of Bible stories—and deplores the increasing radio emphasis on "comedy" hours and horror stories.

* * *

Fight Ban on Negroes As Tenants

The National Association for the Advancement of Colored People and the

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This is a completely revised edition of one of the most important books on pastoral care yet to appear. Since its first publication in 1944 new material has been added and material has been deleted. The sections which dealt with war-time conditions have now been replaced with chapters dealing with peace-time problems.

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American Jewish Congress will appeal to the state court of appeals, and if necessary to the U.S. Supreme Court, for reversal of the appellate division's ruling upholding the right of Metropolitan Life Insurance Co.'s big Stuyvesant Town housing project to exclude Negroes as tenants. Walter White, secretary of the N.A.A.C.P., declared last week: "Morally the policy is indefensible. A part of the property of all the people has been given to a corporation. Yet a part of the population, simply and solely because it happens not to be white, is arbitrarily barred from occupancy of the apartment project thus created. Only last month a poll of tenants of Stuyvesant Town showed that 62 per cent had no objection to Negro neighbors."

* * *

Youth Council Enters Many Fields

The local metropolitan Christian youth council through its several commissions offers new services to local churches and neighborhood youth councils. Four new commissions have been set up to implement the Christian service of youth in the community. The brotherhood commission has for its main purpose the breaking down of barriers which hinder mutual understanding between young people of different religions and races. The commission on Christian commitment seeks to inspire young Christians to enrich their personal living, to commit their lives entirely to Christ and to share the gospel with young people who have not heard it proclaimed or have not accepted, even in part, God's way for their lives. The commission on relief and reconstruction stresses interdenominational youth efforts to represent Christ in the ministry of healing. In an effort to redouble its work of last year, it will carry on its milk fund drive and extend its work in the field of relief to suffering and undernourished children in Europe and Asia. A commission on Christian relations between the sexes has just been authorized for the purpose of helping young people develop wholesome, Christian relationships in dating, courtship and marriage.

* * *

Report N.C.C.J. Progress

In his annual report for 1948 to the board of directors of the National Conference of Christians and Jews, Everett R. Clinchy, president, told of participation in the organization's activities by 5,613,087 persons throughout the country. Through 44,556 work sessions and discussions, the program was extended to schools, colleges, parent-teacher groups, women's and civic clubs, youth groups and labor organizations. Radio programs and movie showings for community groups were sponsored. There are now permanent N.C.C.J. committees in 310 cities. Contributions from at least 600,000 individuals amounted to $1,535,000.

* * *

And So Forth

At Asbury Park, N. J., 150 members of Alcoholics Anonymous sponsored a New Year's Eve party with a gala floor show at which coffee was the strongest drink served. They invited all "problem drinkers" to join them.

Rachel McDowell retired at the end of 1948 after more than 28 years' service as the first religion editor of the *New York Times*. Before that she was religion editor of the *New York Herald* and a reporter on the *Newark Evening News*, besides contributing a weekly article to the *Presbyterian* for 25 years.

Rapid growth of the Staten Island division of the Protestant council has necessitated establishment of a full-time office. Irene Johnson, director, and her secretary moved on Monday into new quarters in St. George.

J. Henry Carpenter

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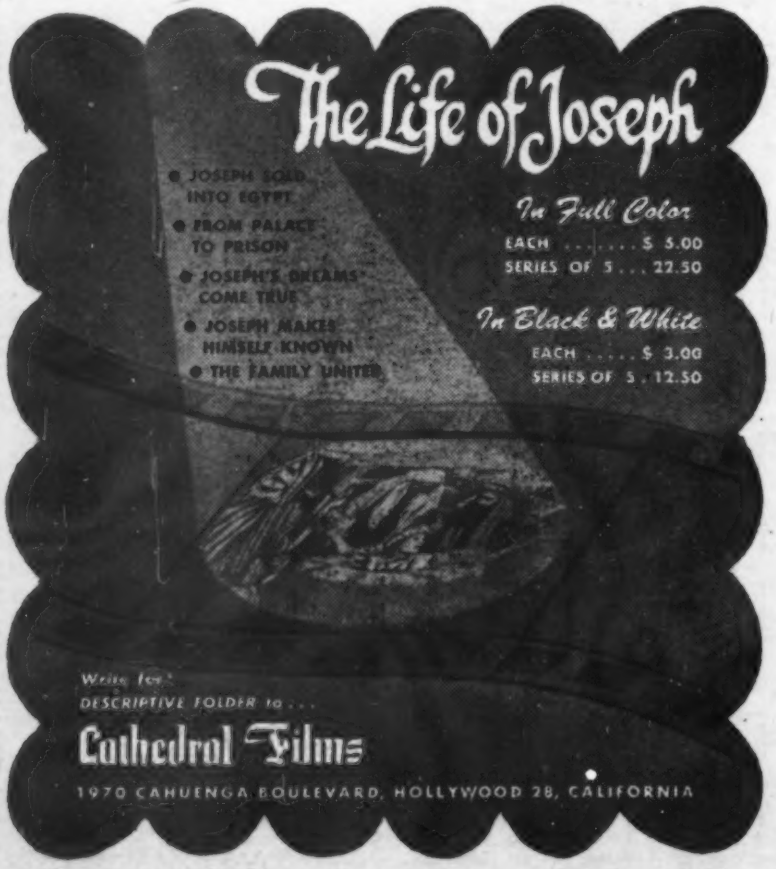
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Politics Hampers ECAFE Sessions

U.N. Conference, Held in Australia, Used by Russia as Propaganda Medium—Industrial Crisis Eases

MELBOURNE, AUSTRALIA, Dec. 19.—Up at Lapstone, a tourist town in the Blue mountain region of New South Wales, 120 delegates from 18 countries spent 10 days last month as an Economic Commission on Asia and the Far East—in other words, as an advisory economic unit of the U.N. Our radio announcers made the common term for the conference—ECAFE—sound like something one sips on a Paris boulevard. Now that the members are beginning to scatter all over the world, they are asking themselves what was accomplished. With some annoyance, they recall that the gathering was used by Russia to introduce much obvious propaganda. Once a day or oftener, a knight in shining red armor would slay another dragon, thereby rescuing additional native races from hideous bondage under imperialist aggressors. Such political-emotional diversions used up many hours which might have been given to the real work of ECAFE. Nevertheless, there were accomplishments. Considerable progress was made in plans for the technical training of industrial workers destined to transform the economics of Asia. In spite of regrets that politicians reduced the practical results of the Lapstone conference, delegates agreed that such meetings are valuable because they offer an opportunity for the frank exchange of views.

* * *

Victoria Industrial Crisis Arrested

The social and industrial crisis in Victoria, described by this correspondent last month, seems to have been arrested or postponed by the patience of the state government, whose continuing strategy is to strengthen the position of the moderate unionists against the Communist militants. One unexpected by-product of the crisis has been a split in the state government itself. Those ministers who favored drastic action to repress the disruptive elements within the unions withdrew from the Holloway administration in protest against what they described as "appeasement" by the premier. Those who take the long view hope that self-discipline on the part of the labor movement will prove less disrupting to the body politic than would a violent purge administered by non-labor leaders.

* * *

Delegates to Amsterdam Interpret Findings

For those with ears to hear, the messages of Amsterdam have been faithfully and interestingly proclaimed in Australia during recent weeks, as the returning delegates used press, radio and pulpit to interpret the observations and impressions of their overseas trips. Of the 27 Australians who attended the World Council Assembly, 12 were Anglicans, 7 Methodists, 5 Presbyterians, 2 Congregationalists and 1 Disciple of Christ. Alan Walker, dynamic superintendent of the Methodist community church at Bondi Junction, Sydney, says that the human race now has not only the two centers of Rome and Moscow toward which to look for leadership; a third moral and spiritual center has arisen, namely, Amsterdam. Our church papers have been greatly helped in their reports and evaluations of the assembly by The Christian Century's special issue of Oct. 6.

* * *

Russia Buying Heavily in Australian Wool

If wool-sale graphs can serve as a barometer which hints at coming international weather, we should reef our sails a bit and be prepared for something stiffer than zephyrs. Even our farmers, who aren't altogether sorry to get $2 a pound for their raw wool (an all-time high), have misgivings because Russia is buying our fine merino wool in huge quantities and seemingly with no regard for price. Here are some of the questions that people are asking: What is Russia going to do with all this wool? What will happen to our wool prices and to our national economy in gen-

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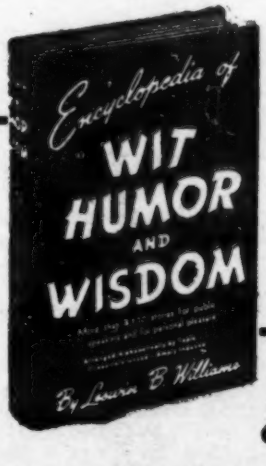

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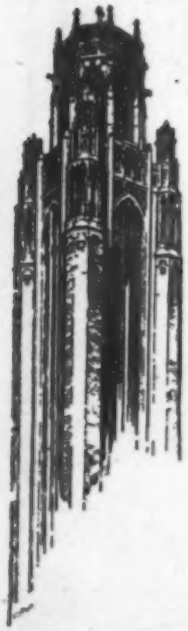

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* * *

Sell Wool for Missions In China

A small township in South Australia provides an example which should be more widely followed. Recently at Keyneton, for the 13th successive year, the annual "off-sheans" sale of young sheep had a pen of animals over which flew the famous flag of the London Missionary Society, with its dove and olive branch. These near-lambs were donated by farmers in the district. Their sale, with the auctioning charges waived for the occasion, brought in nearly $200 as a gift for the society's medical missions in China.

* * *

And So Forth

The Methodist Church has launched a three-year "campaign for Christ" which aims to re-establish contact with 500,000 Methodists not now attached to the church, increase church membership by 20,000 and Sunday school attendance by the same number, survey the church's effectiveness in industrial areas and renew emphasis on Christian citizenship and witness in community life.

"What Has Christianity to Say?" was the theme of the annual "Religion and Life" week held this month at Newcastle, N.S.W. All denominations collaborated in the project, including Roman Catholics. Work, leisure, "white Australia" and the future of the nation were discussed.

Denis E. Taylor, youth secretary of the British Council of Churches, will arrive in Australia shortly to become director of the Anglican General Board of Religious Education, which has charge of youth literature for the denomination throughout the country.

A. T. McNAUGHTON.

Atlanta Council Condemns Klan

The executive committee of the Atlanta Christian council has condemned the Ku Klux Klan and demanded that the state legislature make it unlawful to wear masks to parades and meetings.

Missionaries Untroubled in Communist-Held City

The nine Christian missionaries who have remained in Tsinan, Communist-held capital of Shantung province, China, are continuing their normal activities without interference, Religious News Service reports. Richard Bryant, Presbyterian minister who flew to Shanghai by permission of Communist officials, says that mission work is going on unhampered and that missionaries are not restricted in their movements inside the city. Seven of the nine missionaries are Americans.

Uphold Sentence on Amish Farmer

The Indiana supreme court has upheld the conviction of Chester Gingerich, Amish farmer who refused to send his 14-year-old son to school because of religious convictions, Religious News Service reports.

Ecumenicalism Is Students' Theme

First Conference Sponsored by U.S.C.C. Studies, Experiences the Issues Involved in Unity Moves

LAWRENCE, KAN., Jan. 2.—The first national conference for students organized by the recently formed United Student Christian Council was held Dec. 27-Jan. 1 at the University of Kansas here. About 1,200 delegates came from campuses all over the country; they represented the bodies which make up the U.S.C.C. Present also were members of student Christian movements in 26 other countries, who brought greetings to the conference.

Primary purpose of this gathering in the year of the formation of the World Council of Churches was to make clear to members of this student generation something of the meaning of the ecumenical movement for them. In doing this, the conference took the sensible course of directing delegates' attention to the great issues with which the ecumencial movement confronts them rather than to the more colorful aspects of the World Council and the world student Christian movement. The result was a genuine ecumenical experience, not less so because it produced within the conference itself some of the tensions and difficulties which are part of that experience.

A Place for Bible Study

Three of the major emphases of the ecumenical movement came out during the conference. The first was on Bible study. Each evening Prof. Clarence Tucker Craig of Yale Divinity School gave an introduction to the study of selected passages from Ephesians, which were afterwards discussed in small groups. This served to introduce many students to a method of studying the Bible, at once constructively theological and critical, which still strikes some of them with the force of a revelation. It also served to bring before them the boldness and richness of the New Testament conception of the church which, in our modern church life, we often fail not only to express but even to understand.

The Christian's Vocation

The second emphasis was on a definition of the vocation of the Christian in a secular society. The duty of the Christian to participate *as a Christian* in political and economic life was put forcibly to the conference, both in speeches by John Mackay, George Kelsey and Elton Trueblood and in the sub-section which dealt with these issues. The point, of course, is familiar enough, but this time it was made into a much more particular reference to what these students were to do with their lives. Many felt, even so, that it is doubtful whether the reference was sufficiently concrete; it seemed to them that they heard too much of what is wrong with "the system" or "politics" or "America" in general, without enough guidance on how the familiar diagnoses might influence their own decisions in these matters. But there were sane suggestions that Christians might do more about politics than pass resolutions,

organize demonstrations, form pressure groups and feel vaguely guilty about being rich. Dr. Trueblood commended the example of one group of Christian graduates who went into a decayed rural community to work for its material and spiritual renewal. In the sub-section on politics the need for Christians who are unashamedly professional politicians was stressed.

It was in the discussion of the Christian's duty in relation to the university as a distinctive institution that this new concreteness became most clearly manifest. Discussion of this subject is being promoted widely by the World Student Christian Federation. It was dealt with in a full session of the conference by means of a public conversation between Prof. Arnold Nash and Dr. J. Seelye Bixler, then taken up in detail by a sub-section. It was evident that a moralistic conception of religion has so dominated the consciousness of American Protestantism that many students had difficulty in grasping the notion that the Christian might have a distinctive intellectual vocation in the university. Indeed, it might be said that the need for more Christian thinking on this vital question was demonstrated chiefly by the amount of bewilderment its raising engendered. Yet some students at least went back to their home campuses with a new and exciting conception of what it means to be a Christian student.

Communion Raises Problem

It was the third issue, however, which stirred up the greatest heat. This was the discovery by the conference of the problem of intercommunion in the ecumenical movement. It had been planned that there should be three simultaneous communion services—Episcopal, Lutheran and Presbyterian. When it was discovered that there was some doubt as to the conditions on which members of other churches could participate in the Episcopal and Lutheran services, there was much searching of heart, especially among the Episcopalians. After a great deal of going to and fro an apparently satisfactory clarification of the situation was achieved, but not before many students had been brought to realize what the price of disunity is, and that there are some differences even among Christians which cannot be elided by good fellowship. It may be added that the experience also gave some students, and their leaders, an insight into what the sacrament means to some people—an insight previously denied them.

Today's Students Lagging?

This British visitor could not but be impressed by the extent to which a feeling of dissatisfaction with Christian work among students and a determination to reform it were present in the conference. This came out most clearly in the challenging speech by Robert Bilheimer, who accused the Christian students of the U.S. with having lost the initiative in realms where their predecessors often took the lead. They no longer pioneer for unity, he charged, but lag far behind the churches; they are indifferent to their responsibility to work out a Christian conception of the university; the world mission of the church no longer fires their imaginations.

How much truth there is in these charges, it is hard for observers to say. One question

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the conference did leave with many, however: Are the student Christian movements of America as yet in a position to give to those of their members who are fitted for it the kind of training which will equip them for true Christian leadership in the future? There is still too much amateurism despite the vast number of professional religious workers on campuses, many realize, and too much stress on equipping students to meet the demands and opportunities of their secular vocations. An observer from abroad wonders if America does not need, as much as does Europe, an ecumenical institute for lay training that will strive for the highest standards of intellectual and spiritual integrity. The coming into being of the United Student Christian Council as an effective force would seem to make the launching of such a project feasible.

The University of Kansas, host to the conference, took advantage of the presence of so many students and religious leaders on the campus to organize a "short course" for local ministers, addressed by conference speakers, as a proper extension of its own activities. People in Kansas, at least, are quite clear that recent judicial decisions do not imply that state universities are henceforward to live on the assumption that the Christian faith does not exist, or that encouragement of the study of theology is inappropriate for them. In fact they are convinced that universities still have the duty to try to be universities and not simply secularist ivory towers.

DANIEL JENKINS.

The Church Roll

A. Roland Elliott of Marlboro, N. H., for many years a leader in student Christian activities, on Jan. 1 began his new work as director of Church World Service's program for displaced persons. He succeeds Miss Aroos Benneyan, who resigned.

R. Norris Wilson, pastor of First Congregational Church, Wakefield, Mass., has been named associate minister and associate executive secretary of the Congregational Christian Churches' Missions Council.

Herman F. Reissig, for the past year field secretary of the American committee for the World Council of Churches, has been named secretary of the Congregational Christian Council for Social Action.

Recent deaths in the field of religion: John Randall Dunn, Christian Science reader and lecturer, former editor of three Christian Science publications, and at one time president of the First Church of Christ, Scientist, in Boston, Dec. 22, at the age of 70. . . . A. Ritchie Low, Scottish-born Congregational minister who originated the so-called "Vermont plan" of exchanging summer vacations between farm children and Negro children from Harlem, on Dec. 24. . . . Frank W. Creighton, retired Protestant Episcopal bishop of Michigan and formerly suffragan bishop of Long Island, on Dec. 24, at the age of 69. . . . Mrs. Marie Louise Myers Mead, whose many philanthropies included the national Y.W.C.A. and various Presbyterian groups, and who at one time served on the national "Y" board, in Plainfield, N. J., on Dec. 25, at the age of 88. A son, Lawrence Myers Mead, was formerly on the faculty of Yenching University. . . . Mrs. Eleanor

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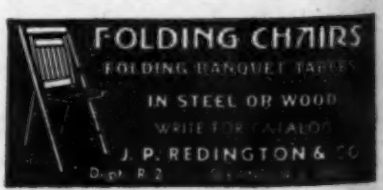

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Whitman, author, Friends minister and formerly professor of biblical history and literature at Wellesley College, on Dec. 25, at the age of 75. . . . Anthony Mark Wallock, Methodist minister who originated the famous annual Easter pageant in the Wichita mountains near Lawton, Okla., on Dec. 26, at the age of 58. . . . Richard Godfrey Parsons, Anglican bishop of Hereford known during the war as "London's most bombed bishop," who visited Yugoslavia last May as representative of the Archbishop of Canterbury, on Dec. 26, at the age of 66. . . . Dr. Lunt, Anglican bishop of Salisbury, at the age of 63. . . . George Emerson Barnes, for the past 26 years pastor of Overbrook Presbyterian Church, Philadelphia, national chairman of the Presbyterian, U.S.A., Restoration Fund, and formerly chairman of Church World Service's executive committee, president of the Philadelphia federation and council of churches, and member of his denomination's General Council, on Dec. 29.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Blood on the Moon (RKO) *Melodrama.* Wandering cowhand stops off to aid old friend in what looks like honest effort to help homesteaders secure grazing rights; when he discovers everyone but the friend is being double-crossed, changes sides, and bloodly clashes ensue. Complicated plot and characterization put this in a class for more adult audience than usually welcomes westerns. Directed, photographed for effective suspense. *Violent, eloquent,* often savage. M,Y

Nanook of the North (Royal) *Documentary* showing everyday experiences of Eskimo family through the year. Filmed in 1920 by Robert Flaherty, documentary master, this classic of its type has been reissued with added sound track for music and commentary. A fascinating study of real people in real situations, stating the "man vs. nature" theme in unforgettable terms. M,Y,C

One Sunday Afternoon (War.) *Comedy,* a remake of Warners' "Strawberry Blonde" of some years ago. Struggling young dentist feels life ruined because his rival has won the girl, become wealthy and politically successful, while he has had to pay for the politician's missteps. Chance brings his enemy to his office; when he sees him for what he has become—beset by hypochondria, a shrewish wife, many fears—the situation is altered. *Good light comedy* that might have been better, its nostalgic tunes and settings the most rewarding features. M,Y

So Dear to My Heart (RKO-Disney) *Drama* based on Sterling North novel (condensed in *Reader's Digest*) about a year in the life of an Indiana farm boy around the turn of the century, his devotion to the orphan black lamb which he rears in spite of its obstreperousness, his granny's exasperation, to county fair honors. Included are charming Disney cartoon sequences. An imaginative, *heartwarming* film, with nostalgic settings, properties. Technicolored. Stresses fundamentals of decent living. M,Y,C

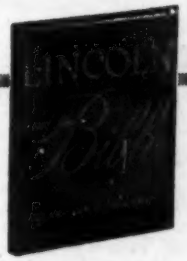
BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Olympic Games of 1948, Rachel and the Stranger, The Search, The Secret Land.

For Mature Audience: Apartment for Peggy, Canon City, Four Faces West, Frieda, Great Expectations, Hamlet, Johnny Belinda, Live Today for Tomorrow, Pitfall, Red River, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 1-19-49

LINCOLN AND THE BIBLE

by CLARENCE E. MACARTNEY



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